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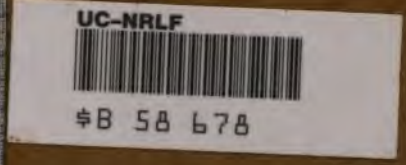

RAROTONGA RECORDS

BEING

EXTRACTS FROM THE PAPERS OF THE LATE REV. W. WYATT GILL, LL.D.

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EXCHANGE

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RAROTONGA RECORDS

BEING

EXTRACTS FROM THE PAPERS OF THE LATE REV. W. WYATT GILL, LL.D.

Reprinted from the
JOURNAL OF THE POLYNESIAN SOCIETY
September, 1911 to December, 1915

Edited by the President of the Society

NEW PLYMOUTH:
PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET
1916

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EXTRACTS FROM THE PAPERS OF THE LATE REV. W. WYATT GILL, LL.D.

A FEW years ago the late Rev. J. E. Newell, of Samoa (who died in Germany in 1910), Dr. Wyatt Gill's son-in-law, obtained from Dr. Macdonald Gill (son of Dr. Wyatt Gill), of Sydney, permission for the Society to make use of such of Dr. Wyatt Gill's papers as were suitable for our 'Journal.' This has now been done, commencing with those printed in the September number of the 'Journal,' 1911. Unfortunately, most of the papers were untranslated from the Rarotonga dialect, which meant delay, as some of them had to be sent to Rarotonga for revision on account of the many words, the meanings of which are unknown to us. Mr. S. Savage, of Rarotonga, has been very obliging in helping us by his extensive knowledge of the Rarotonga dialect. The remainder of the papers we fear cannot be translated excepting in the case of the Native Missionaries' accounts of their efforts to Christianize some of the various islands of the Pacific, and these are not quite suited to our columns.

The papers consist of :—

Account of the first settlement of Rurutu (in Tahitian)

Account of an early settlement of the Papuau people of New Guinea (in Rarotongan)

The Rev. J. Chalmer's copy of the MS. autobiography of Maretu, 76 foolscap pp. (in Rarotongan)

The same autobiography by Maretu himself, 288 pp. notepaper (in Rarotongan)

(These two contain the history of Rarotonga from 1821 to 1840, and the introduction of the Gospel to Mangaia and Manihiki Islands.)

A parcel of untranslated songs, letters, traditions, etc., from Mangaia and Rarotonga, etc. (in Rarotongan)

A parcel of papers marked "Myths and Songs (of considerable interest) to be translated. N. B. Rarotongan account of the origin of evil in the world."

A parcel containing—

Papeiha's account of the introduction of the Gospel to Rarotonga (in Rarotongan and Tahitian)

Taunga's account of his voyages to The Loyalty Isles, etc.; long letters written to Mr. Pitman, 1842 (in Rarotongan)

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Letters from New Guinea, 1880, from Native missionaries
Further letters from Taunga as to proceedings in New Caledonia and Loyalty Isles, 1879
Several accounts of the origin of the people of Manihiki Island (in Rarotongan)
Kainuku's stopping the sun in its course (in Rarotongan)
Taunga's account of his visit to Manu'a, Samoa, 1862 (in Rarotongan)
Origin of the people of Atiu Island, by Rupe (in Rarotongan)
Vocabulary of Pukapuka dialect, by a Rarotongan (in Rarotongan)
And a large number of other traditions, songs, stories, etc. (in Rarotongan).

Where the translator's name is not given, such translations were made by the Editor, who is responsible for any errors. It should be mentioned that many of these original documents in Native handwriting present a good deal of difficulty to the translator, for they are badly expressed, badly written, and numerous words left out. Close adherence to the originals render the translations very uncouth and rough.

The papers are mostly short, but all are interesting as throwing light on Polynesian history, and will be most useful to the future historian of the race. The map which accompanies this will show the position of all the islands mentioned in Dr. Wyatt Gill's papers; also the route of Uenga's voyages.

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EXTRACTS FROM DR. WYATT GILL'S PAPERS.

No. 1.

E KORERO TUPUNA NO PAPUA.*

NA MARU, OROMETUA I KIRITI.

TEIE tetai tuatua enua no Papua. Naau e kiriti atu ki te reo Papaa, ko te tuatua i toku oire ki Kerepunu.

Ko te tangata mua ki Nu Kini o to ratou tupuna, ina ra ka akakite ua au ki a koe: Tera oki te tangata mua i taua enua ra ko Hala-malubu, kua noo raua i te maunga ra i Tau-lama ma te teina. Kare oki e tangata i taua enua ra; e Kanitilu ua e te Puakaoa tera rai, kare e tangata. Kua noo taua tangata ra ma te vaine e te teina i taua maunga ra, ki Tau-lama; kaore oki a ratou āi. Kua arumaki ratou i te Owagi, ko te ingoa ia o te Kani-tilu e Owagi. Kua kimi ratou i te ravenga e ka ei te āi i te tunu. Kua noo ua ratou i taua maunga ra, kua kite ratou i tetai paī te tere ra na tai i te moana. Kua akaau atura a Hala-mabubu i te Puakaaoa i taua paī ra; kua au atura i runga i taua paī ra, kua akara atu ra i te Tuku te tunu ra i te kai. Kua akara a ia i te āi i te tunu i ta ratou kai, kua kei'a mai i te āi no runga i taua paī ra, kua ōua taua Puakaaoa ra ki raro ki te tai, kua kau atura ki uta i tona Pi (? Pu).

Kua akara te Tuku i te āi, kare, kua kei'a ia e taua Puakaaoa ra. Kua kimi a ia i te ravenga—kare, kua ngaro ki uta e taua puke tangata ra, no raro mai raua ki te moana; kare oki ratou kia kite i te ngai i aereia mai e taua nga tangata ra, ina ra kua manako a ia e, no Papauri e Papatea mai raua.

Kare oki to Papua i kite meitaki i to ratou tupuna i te aereanga mai ki Papua, i noo ratou i taua maunga ra. Kua tunu ratou i ta ratou kai i taua aī i kei'a mai e taua Puakaaoa ra. Kua kai ratou, e paia akera, kua tuatua te tuakana ki te teina, "Ka aere au i te tautai ika na tatou."

Aere atu ra taua tuakana ra, e taoi i ta ratou kupenga i taua po ra; kua noo te teina e te vaine a te tuakana i te are. Aere atu ra a ia ki taua po ra i tetai ika na ratou; kua keia io ra te teina i te vaine a tona tuakana i taua po ra. E oki mai te tane a taua vaine ra, kua pati atu ra ki te pareu, "O mai taku pareu." Ua manako io ra taua vaine ra, kua ui atu ra, "Ko vai koe?" "Ko au teie, ko Hala-malubu," na,

* Expressed in the Rarotonga dialect.

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kua tuatua atura a ia, "Kua rave mai oki koe ki aku, i teie nei, e rave akaou mai na koe ki aku." Kua manako iora a ia, e, kua keia te teina i tana vaine, kua tuaru atu ra te tuakana i tona teina i te pae ki raro, i te opunga o te ra, ki Motumotu, kua tuā iora i ta raua kai, te akari, te pia, te uriia e te taro, te kape, te meika.

Kua aere atu ra te teina ma tana kai. Aere atu ra te tuakana ki te pae ki runga i te itinga o te ra; kua aere rava te tuakana i Marō-numa i te maunga kerekere roa ki uta rava. Kua noo a ia ki Marō-numa; e Puakaaoa te manu maata ki reira. Kua rave a ia i tetai Puakaaoa ei vaine nana, kua moé a ia ki taua Puakaaoa ra, ka apu mai ra, ka anau mai e tangata rai te tu; e iku rai to taua tamaiti. Kua nui akaou taua Puakaaoa ra, e maanga ka anau mai, e tamaine, e ofi tetai. Kua moe iora te tungane i te tuaine, anau mai ra e. Kua ki taua maunga ra. Ko te roa o taua tupuna no ratou e ā tapuae te roa.

E taua ngai ra kare e iti mai te ra, e po ua rai, e marama mea ngiti ua. Ka noo rai ki reira e kī takiri taua maunga ra. Kua kimi ratou i tetai ngai marama, kua piki ratou ki tetai rakau roa; te ingoa o taua rakau ra e Ulia. Kua piki ratou, te anau a taua tangata ra, kua pou roa ki te aere ki runga i taua Ulia ra, kua kite ratou i te ngai marama ki tai, kua akara atura kua tapiki iora, e ma'ea te ra, te tuatua ra te metua, "A pou mai ki raro," Te aere ra te katoatoa o te anau, kua tapiki te metua, "A pou mai ki raro." Kare i rongo mai. Kua tipu iora te Ulia kua inga ki raro te tumu o taua Ulia ra. Kua eke maira ki raro kua rave ake ra i ta ratou kai, te taro, te au kai katoa. Kua aere atu ra ki Kamari, kua noo iora ki reira, kua anau te tangata, e kī ake ra te enua ki a ratou. Aere atu ra tetai pae ki te itinga o te ra, kua noo aere e kī akera te enua i a ratou e pini ua ake te enua o Kalo, Kerepunu, Hula, Kalava, Keakalo, Pelilubu, Iluone (or Iluene), Kumukolo Tomala, Ulelevai, Mailu-kolo, Paoni, Kevaia, Ponaponalua, Suau, Samalai, Sauisisepe tae atu ra ki te pae apatokerau, Vanuga, Beponu, Kolelaki Anopala Makukuluna, e Neoka.

Teie oki te au mataiapo i anau ïa e taua Hala-mabupu (*sic*, see *ante*) na; teie to ratou au ingoa :—

1. Oabalubu
2. Kabahana
3. (missing)
4. Ali
5. Aliaba
6. Apikelea
7. Viliva
8. Aliava
9. Mameha
10. Valobanaki
11. Ulevalo
12. Aliopi
13. Poiolo
14. Ilaolo
15. Veleholo
16. Poloninaha
17. Rubanali..aha
18. Ririvaule
19. Mokuliule
20. Ulemakuli
21. Kanabolo
22. Polokana
23. Kanaivina
24. Alamabalu
25. Ivinabali
26. Panuakana
27. Kanapanuka
28. Koaibo
29. Kalokana

Ko te uanga tena o taua tangata ra kua kī te enua i a ratou.

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Nga ariki e noo mai nei e toru ia; tera tetai, Ilameha, ko te atua itolo ia, nona oki te marae, ona te ariki maata. Tera oki te rua ko Kalokana, ko tetai ariki ia. Tera oki tetai ko Ulemakule, no ratou te au i tei reira enua ko ratou tei maata i taua anai enua ra.

O te maata o te tuatua enua tei taku puka i vaoo atu i Nu Kini.

Otira ua.

Na Maru i kiriti teie nei tuatua enua.
E orometua a ia no Papua.

[Translation of No. 1.]

AN ACCOUNT OF THE ANCESTORS OF PAPUA.

(New Guinea.)

By Maru, Rarotongan Missionary.

THIS is an account of the land of Papua. You (Rev. Wyatt Gill) will translate it into English; it is the account of my village at Kerepunu.

The first man of New Guinea, their ancestor, behold, I will disclose the story to you: The first man (or people) of that land was Hala-malubu (? Hala and Lubu); those two dwelt on the mountain at Taulama* with the younger brother. There were no other people in that land (at that time), but a Kanitilu and the Puaka-aoa (dog) were there, but no men. So that man and his wife and younger brother dwelt in the mountain at Taulama; they had no fire. They followed after the Owagi, which was the name of the Kanitalu (*sic*). They sought for means to light a fire for cooking purposes. Whilst they dwelt at that mountain, they saw a canoe (*pāī*, large canoe or vessel) sailing along in the ocean. Hala-malubu sent the Puaka-aoa (or dog) to that canoe; he went on board that canoe and saw the Tuku cooking food. He saw the fire with which the food was cooked, and stole some of it from that canoe. Then that Puaka-aoa (or dog) did dive off into the sea and swam ashore to his master.

The Tuku looked for the fire, but it had been stolen by that Puaka-aoa, He sought what he should do, but without avail, for it had been taken ashore by those men, who had gone under the sea, nor did they (the Tuku) find the way (or place) by which those men came. Behold! He came to the conclusion they came by (way of) Papa-uri and Papa-tea.†

* Taulama, or Taurama, is mentioned several times by Dr. Seligman in his "The Melanesians of British New Guinea," and apparently the Motu people claim to have come from there. Taurama is somewhere near Kenepuru.

† See these two names in the story about Rurutu Island *infra*.

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The Papuans have no clear understanding about their first ancestors as to how they came there, when they dwelt on that mountain. So they used the fire stolen by that Puaka-aoa to cook with. They ate and were satisfied; then the elder brother said to the younger, "I will go and catch some fish for us!"

So the elder brother went off that night taking with him their fishing-net, whilst the younger brother and the elder's wife remained at their home. In the absence of the elder brother that night, the younger one took possession of the elder's wife. When the husband returned he asked for his *pareu*, or kilt, saying, "Give me my kilt." The woman thought [her husband was suspicious?], so she asked, "Who art thou?" "It is I, Hala-malubu," and then added, "Thou hast already taken me, and now thou must take me again." He had come to the conclusion that his younger brother had taken his wife, so he drove him away to the western part, to the sunset, to Motumotu,* after dividing out between them their food, consisting of coco-nuts, arrowroot, *uriia*, *taros*, *kapes* (the giant *taro*), and bananas.

So the younger brother departed with his foods, whilst the elder brother went away to the east towards the rising sun, away as far as Marō-numa, to the very black mountain a long way inland. He settled down at Marō-numa, where there were great numbers of Puaka-aoa and birds (*manu*, which sometimes means animal). He took one of these Puaka-aoa as a wife, and dwelt with her; she conceived and a man was born, but the child had a tail.† The Puaka-aoa was pregnant again, and gave birth to twins—one was a girl, the other an *ofi*.‡ The brother cohabited with the sister and had offspring; and so that mountain became populated. The height of that ancestor (? Hala-malubu) was four footsteps (*i.e.*, say, ten to eleven feet).

In that place the sun did not shine; it was always dark, the light was very little. They dwelt there until the mountain was quite full of people. They then sought for some place where there was more light, and therefore climbed up a tall tree, the name of which was an Ulia. The whole of the offspring of that man (? Hala-malubu) climbed up the Ulia, from whence they saw a clear (or light) place on the sea-shore; they looked and were deceived, thinking that the sun was up. The parent then said, "The whole of you come down," but all the family went on; the parent again said, "All come down." But they would not listen. So the Ulia was felled. When they came down they took their food, *taros*, and all other kinds, and went off to Kamari and dwelt there, where many were born, and the land was filled by them. From

* Motumotu is about one hundred and forty miles along the coast to the west of Port Moresby.

† So it reads in the original, but it is unfortunately obscure.

‡ I think *Ofi* is a snake—it is not a Rarotongan word, probably.

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there some departed to the east, and settled here and there, until all the lands were occupied—Kalo, Kerepunu, Hula, Kalava, Keakalo, Pelilubu, Iluone (or Iluene), Kumukolo, Tomala, Ulelevai, Mailukolo, Paoni, Kevaia, Ponaponalua, Suau, Samalai, Sauisisepe, right away to the north side (of New Guinea) to Vanuga, Beponu, Kolelaki, Anopala, Makukuluna, and Neoka.

Here follow the names of the chiefs born from that Hala-mabupu (*sic.*); here are their names. [See the original. Apparently these are descendants from father to son; if so, these people count twenty-nine or thirty generations that they think they have dwelt in New Guinea.]

The relatives (descendants) of that man (Hala-mabulu) have filled the land.

The *arikis*, or chiefs, who dwell there now are three: Ilameha, which is the idol whose is the *marae*, with many of the *arikis;* the second is Kalokana; the third is Ulemakulu; and these three form the government and are the great ones of that land.

The greater part of the history is in my book which was left at New Guinea.

The end.

It was Maru who obtained this story of the land. He is a missionary of Papua.

No. 2.

E TUATUA ENUA TAITO,

I PAPUA.

30th December, 1871.

TERA te reo Rarotonga e tua; Aitutaki e tara-enua; Mangaia e tarana, Papua e kokiri (? koriri).

Tera e, nga tamariki kua mate nga metua; ko Viriki (ko Virikuto ainei) to te tuakana ingoa, ko Varakuto te teina. Kua noo vaine a Virikuto, tei te noo ua ra a Varakuto; kia tae i tetai ra kua aere a Virikuto ki te maunga (i te 'rapana' i te reo Papua) arumaki puaka, kua noo Varakuto e te vaine a te tuakana ki te ngutuare; kia tunu taua vaine i te kai, kare i angai i to raua teina. Kua pongi taua tamaiti; ei reira kua aere i uru arā i te maunga, kua kite a ia i tetai puruvea, ei reira kua kake a ia i taua pu ara, kua topa tai kaui ki raro, ei reira kua rongo te ovi i te aruru, ei reira kua kake taua ovi ki runga i te pu ara tei runga taua tamaiti ra. Kua kite taua ovi ra i taua tamaiti, kua ataitai taua ovi i taua tamaiti ki runga i taua pu ara.

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Kare te tuakana i kite mai. Kia oki te tuakana ki te ngutu-are kua ui, "E! Te ea ta taua teina?" Kua karanga te vaine, "Ka aere koe, ka aru atu i a koe i muri i to tua." Kua tumatetenga a Virikuto i te teina, ko te maara ko te taia e te Koiari, koia te noo i runga i te au maunga, ko te nonoo (? uouo) ia i te ngangaere. Na ra kia tae a ia ki uta, kua aere a ia i te kimi aere, kia tae a ia i tetai ngai kua rongo a ia i te reo auē ma te pee. Ei reira kua kimi a ia kia vaitata atu, kua rongo tikai a ia i tona reo, kua aru viviki a ia, kua kite tera tei runga i te pu ara, kua tapekaia e te ovi, kua vaitata i te mate. Kua rave a ia, kua akaora i tona teina. Tei tona rima tona toki, kua tipupu a ia i taua ovi ra, kua mate te ovi, kua ora a Varakuto.

Kua oki mai raua ki te ngutuare; te noo ra taua vaine. Ei reira kua taia e te tane taua vaine, no te mea kua akakite a Varakuto kare taua vaine rā i angai i a Varakuto. Kua mate. Tera te pee a taua tamaiti:—

Au pē kerekere tori nui,
Ka vīri kutoe ka Varakuto e—
Tera i to tatou reo, kia kiriti io i taua pee ra.
Te rakau ra e ara
Tei reira au i reira
E taku tuakana,
Akaora i a au, akaora i a au,
E taku tuakana—e –

No. 3.

NO TE TAENGA O TE ĀI KI PAPUA.

I MUATANGANA kare te aī i kitea ki Papua, ka tauraki ua ta ratou manga ki te ra, e kia maro ei reira ka kai ai ratou. Kia tae ra ki tetai tuatau kua kitea tetai pakau, kia po kua marama te pae rangi, e kia ao kua ngaro. Pera ua rai i te ao ma te po. Te tuatua ua rā te tangata, "E aa ra teia apinga?" Ei reira te tangata ma te manu kua apaoraa (? roa), "Ko ai to tatou ei aere ei kite no tatou e aa ra teia apinga." Kua karanga te au manu ko ratou te aere; kua aere te puaka; kare i rauka, kua oki ua mai. Kua aru katoa te ovi, kare rai i rauka. Kua aere katoa te moko, te rupe, te makani, ko taua tu rai. Kua karanga te 'sidia'—koia oki te kuri—ko Pou-varu te ingoa, ko ia tei aere. Kua aere a ia e tae atura a iā, ina! e rakatoi (Lakatoi in the Motu dialect of New Guinea)—koia oki te pai. Kua kite a ia i taua apinga, koia oki te aī; kia kite a ia ina! e pani tei runga i te aī. Kare a ia i kite e aa ra teia apinga, kua manako a ia e toka. Kia rave ra te tamaine i taua apinga ra, kua akapae ki vao, kua akara matariki taua kuri, ina! e kai te raveia mai no roto i taua pani. Kua va (? eva) ua taua kuri i tona kiteanga

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i te ravenga o te tunu kai. Kua riro tana i kite ei apii nana i te tangata.

E kia pou te kai, kua oki akaou, kua tunu akaou i taua pani ma te vai e taua kuri ki roto i taua pani. Kua akara tika taua kuri, kua mou rava i roto i tona ngakau. Na ra, kia aere taua tamaine i te pae ai kua tu taua kuri, kua opu i te komotu aī, kua rere ki raro i te tai, kua kau. Kia kite ra taua tamaine kua apanaia te aī, kua kapiki a ia, ki te metua vaine, "Kua peke te ai o te pai i te kuri!" Kua kite taua kuri i te ingoa o taua apinga e aī. Kua oki taua kuri ki uta i te enua ma te aī katoa i te apa katoaanga. Kia tae a ia ki uta kua ta'u i te aī, kua tunu i te kai, kua kai. Kua umere te tangata i taua pakau ra, i te mea kare ratou i kite ana; kua kite ratou i te meitaki o te aī, kua meitaki te kai, kua riro katoa mai te aī ei maanaana no ratou i te po ma te ao. Kia kite ratou i to te aī meitaki kua uipa katoa mai te tangata i te matakitaki i taua apinga ou i tupu i taua tuatau.

E kia tae i tetai popongi ta putuputu ra te au manu i te pae aī; tei reira katoa taua kuri i te pae katoa o te aī. Kia kite ra te au manu katoa i te akama o taua uri (kuri) kua vai taakaua, kua maeva te au manu i te kata i te akama o taua uri (? kuri) mei tana moe tei te kata te katoatoa i a ia. Kua ui a ia, "E a'a ta kotou kata?" Kare tetai i aaki. Kia kite ra taua uri (? kuri) e te vai taka ua ra a ia, kua kite a ia e, nona ratou i kata ai. Kua tupu tona riri i a ratou, kua arumaki taua uri (? kuri) i te puaka e te au manu katoatoa. Kua oro te puaka i te maunga; te moko e te ovi kua oro ki roto i te puarakau, te au manu peau kua rere ki runga i te rakau. I noo ua ana te au manu katoa i te ngai okotai, kare e kino tetai ki tetai. Kia tupu ra taua kataanga i a te kuri, kua ke tetai ki tetai, mei te tuatua i a Adamu ka arai a ia, kua ke te au manu tetai ki tetai.

[Translation of No. 2.]

AN ANCIENT STORY OF THE LAND OF PAPUA.

(New Guinea.)

(Dated 30th December, 1871, but no writer's name.)

[It is evident that this story and the following were collected from the people of New Guinea by one of the Rarotongan missionaries, and sent to Dr. Wyatt Gill. No. 3, below, is evidently a variant of the latter part of No. 1—the account of the origin of fire. There are a few words in these stories that are probably Papuan, and sometimes the writer's *u* cannot be distinguished from his *n*.]

IN Rarotongan this (kind of story) is called a *tua;* in Aitutaki a *tara-enua;* in Mangaia a *tarana* (or *taraua*); in Papua a *kokiri* (or *koriri*).

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There were two children whose parents were dead; Virikuto was the name of the elder, Varakuto that of the younger. The elder brother had a wife, the younger none. There came a certain day when Virikuto went to the mountains (*rapana* in the Papuan dialect) to chase animals. Varakuto and the woman remained at home; and when that woman cooked for herself she did not feed their younger brother. That child became very hungry, and then he started off on the way to the mountains; there he saw a *puru vea* (? some wild beast), so he climbed on to the stem of the pandanus. Then one of the fruit (*Kaui* ? branch) fell to the ground, and a snake, hearing the sound, came and climbed up the tree where the boy was. Seeing the boy, he encircled him with his body on the pandanus tree.

The elder brother did not know of this. When he returned home and did not find the young lad, he asked, "O! Where is our younger brother?" The woman replied, "When you went, he proceeded after you behind your back." Virikuto was much troubled at this because he thought his brother might be killed by the Koiari people, who live in the mountains and in the forests. When the elder brother reached inland he proceeded to search, and at a certain place he heard someone wailing and singing. He continued his search until he got closer and recognised his brother's voice, and he quickly followed up the sound, and then saw the younger brother up the pandanus tree, wound round by the snake and almost dead. He took him down and resuscitated him. He had in his hand his axe, and with it he slew the snake, which was killed, whilst Varakuto was saved.

They then returned home, where they found the woman. Then the husband killed the woman because Varakuto had told him that she did not give him food. She died. This is the song sung by the lad (see the original).

In our language it is thus translated:—

The tree there is a pandanus
I was there, O my brother,
Come and save me, come and save me,
O my elder brother!"

[The native writer then quotes Luke xix., 10: "For the Son of man came to seek and to save that which was lost."]

[Translation of No. 3.]

THE ARRIVAL OF FIRE AT PAPUA.

IN former times no fire had been seen in Papua; the food of the people was hung in the sun, and when it was hard (or dry) it was

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eaten. At a certain time a *pakau** came; in the night the edge of the heavens was clear, bright, and was lost as daylight appeared. It was the same both day and night. So men said, "What can this thing be?" Then men and birds consulted together, "Who of us will go and find out for us what this thing is?" The birds said they would go; the animals had gone and returned without success. Then the snake went; he did not succeed. After it the lizard, the dove, the *makini*, with the same result. Now said the "sidia"—which is the dog—whose name was Pou-varu, he would go. Off he went and arrived. Behold! a *Lakatoi* (the New Guinea sea-going canoe, three lashed together and decked. *Laka* = *vaka* = canoe; *toi* = *toru* = three), which means a *pāī*, or canoe. He there saw that thing which is the fire; and, behold, there was a cover over it, but he thought it was a rock (or stone). The young woman (? who was cooking) then took that thing on one side, and when the dog looked with astonishment, behold! there was food under the cover. The dog was delighted at having found out how to cook food. He took away the knowledge of the thing he had discovered to teach mankind.

After the food was eaten, they returned again and cooked more food in the *pani* (cover: probably means one of the earthenware pots of Papua), and the dog left some in the pot. The dog looked carefully at the method and stored it in his heart. Now when the young woman went away from the fireside, the dog arose and seized a fire-stick and jumped over into the sea and swam off. When the young woman saw the disturbance of her fire she said to her mother, "The fire of the canoe has fled with the dog!" The dog discovered the name of that thing was fire. So the dog returned ashore with the whole of the fire. When he got ashore he lit a fire, cooked some food and ate it. So all men cheered on account of that *pakau*, because they did not then know what it was; but now saw how useful was the fire, the food was good, and the fire was often used to warm themselves both day and night. When they had seen how useful the fire was, all men gathered together to admire this new thing discovered at that period.

After a time, at early morning, all the birds gathered at the fire-side; the dog was there by the side of the fire. When all the birds saw the satisfaction he enjoyed from it and his comfortable sleep, they shouted with laughter. The dog asked, "What are you all laughing at?" Not one replied, at which he concluded they were laughing at him. Then he grew very angry and ran after all the animals and the birds. The animals (*puaka*, a pig; used also for all animals) fled to the mountains; the lizard and the snake to the scrub; the birds of flight

* I do not know this word, except in the expression, "*pakau-Tu, pakau-Rongo*" —in Maori it means a wing, but that will not fit the text; it may mean a shade, or perhaps a comet.

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into the tree-tops. Formerly all the birds dwelt in one place and never quarrelled. After the laughter at the dog, each kind was a stranger to the other, "Since the time of Adam all have been strangers to one another." [This last sentence is evidently added by the missionary.]

No. 4.

A FEMALE HERMIT OF THE SOUTH PACIFIC.

By the late Rev. W. Wyatt Gill, ll.d.

THE island Atiu, in the Cook Group, is famous for its caverns, the largest of which is called Anataketake. To enter this vast temple of nature, it is necessary to descend about twenty feet through a chasm in the rocks, at the bottom of which are several majestic openings. Innumerable small birds breed in this cave. With the aid of flambeaux, it is possible to travel a mile underground amid its almost interminable windings. Water continually drips from the arched roof, which is from ten to fifteen feet thick, and is supported by superb columns of stalactite. From the glittering floor, which presents a wavy appearance, rise less attractive stalagmites. The fretwork ceiling sparkling in the light of torches is a sight never to be forgotten. A lake abounding in eels and shrimps occupies the centre.

The story of the discovery of the cave Anataketake is very romantic. A woman named Inutoto, being cruelly beaten by her husband, wished effectually to hide herself away. In looking about for a place of concealment she came upon this wonderful cavern, and lived there in utter solitude for many years. She found no difficulty in sustaining life. Her now repentant husband sought for her in vain, and then mourned for her as dead. Eventually a man in chase of a bird—the woodpecker—discovered the cave and then the hermit, who was thus restored to her husband Paroro. Her song, composed in the cave, has been carefully handed down by tradition, I subjoin:—

SONG OF INUTOTO, THE HERMIT.

INTRODUCTION.

Patapu ei, patapu ei,	My person is sacred, very sacred,
Akariki i te matangi;	Awake some favouring breeze;
Te uaku nei i te tane!	I am sorrowing for my husband!

FIRST STANZA.

E utu matangi e,	Oh, for a steady breeze,
E mavake te kau,	Directed by the gods!
Kua akaipoi ra i te vaine	Great is the misery of her
Aru marama ki te tane!	Who counts her widowed moons!

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Rai oti ei,	In all thy might,
Akariki i te matangi ;	Awake thou favouring wind ;
Akariki i te matangi ;	Yes ; awake thou favouring wind ;
Ki te marāngai tai ;	Some easterly breeze ;
Kia ana mai ake a Paroro e,	So that Paroro may come
Ei rave ake i tona vaine,	And be reunited to the wife
Te naku nei ki te tane ra.	Who is sorrowing for her husband.

SECOND STANZA.

E utu matangi e,	Oh, for a steady breeze,
E mavake te kau,	Directed by the gods !
Kua akaipoi ra i te vaine	Great is the misery of her
Aru marama ki te tane !	Who counts her widowed moons !
Rai no te ariki,	May my chief [1] be famous !
E ngarue te au no te ariki,	May his rule be prosperous !
Ngarue te au. E tu	Aye ; may he prosper.
Ki te tai vera oki o Kaukura,	Stand thou on ocean's burning strand,
I te upoko o Inutoto,	Thou lord of Inutoto—
Te vaine pare ariki,	Of her who once was crowned,
Te naku nei ki te tane !	But is now sorrowing for her husband.

1. Her husband Paroro was a renowned chief. The crown referred to in this stanza was made of parrakeet feathers. Paroro is imagined to be on a visit to Mitiaro or Mauke, lying to the east of Atiu. Strangely enough, there is no reference to the surroundings of the "Hermit." It is impossible to fix a date for this song; in my own judgment it was, as the Natives of Atiu assert, composed many generations ago.

No. 5.

CONCERNING THE NAME *UNGA* FOR "SLAVE" AT RAROTONGA, SOUTH PACIFIC.

By the late Rev. W. Wyatt Gill, ll.d.

THE indigenous arrow-root plant (*Tacca pinnatifida*) of the South Pacific has one or two large tuberous roots, surrounded by many smaller ones. To the highly-imaginative native mind the large tubers symbolize the chief or chiefs; the smaller ones the landed proprietors owning allegiance to, and by blood related to, the chief or chiefs. But besides these, there are a great number of tiny tubers called *unga*, representing the serfs, or "little people" (*tangata rikiriki*) as they are often called, *i.e.*, people of no account whatever!

The correctness of this interpretation is evidenced by the Rarotongan phrase for 'dust'—*ungaungā=one*, literally "grains of earth." Again, in the Rarotongan Bible (Matt. XV., 29, and Mark VII., 28) for 'crumbs' we have *ungaungā kai*, literally "grains of food." In these phrases the plural is made by repeating the noun *unga*=grain. The underlying idea is that the slave (*unga*) is but an insignificant

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grain or unit, that in the nature of things can never rise to anything great. And such is really the teaching and condemnation of heathenism—compelling the many to be slaves for ever; whilst the favoured few are to enjoy all good things. And this by a supposed divine appointment! In India this notion has, through the astute intellect of their sages, developed into the iron system of caste.

In the Pacific, as elsewhere, sometimes the offspring of a slave-woman married to a high chief inherits the father's titles and power.

The word *unga* in Rarotongan also signifies "hermit-crab." Some of the younger natives imagine when using the word *unga* in the sense of 'slave,' that there is a sly allusion to the well-known habits of the hermit-crab—the slave living in a home belonging to another! But the elder natives were too accurate observers to overlook the important circumstance that the hermit-crab appropriates the *forsaken* shell of another, whereas the slave enjoys the protection of the land owner, or chief, to whom he consequently owes allegiance and service. I regard this explanation as extremely modern, although very ingenious.

This explanation was many years ago authoritatively given me by Maretu, the clever and much respected pastor of Nga-tangiia, Rarotonga. He observed that the simile equally applies to the *Teve* plant (*Amorphophallus campanulatus*) of the islands. The 'chats' (*karoi*) of the *Teve* plant represent the serfs (*unga*).

[In Maori, *Taro-puia-nui*, a many-rooted *taro*, is applied to the numerous family of two parents, in which is embodied much the same idea as Dr. Gill illustrates. In Niuē Island, *unga* is also the land crab, and the name was at one time applied to slaves. In Maori, *hunga* means the people.—EDITOR.]

No. 6.

A SONG FROM MANGAIA ISLAND, COOK GROUP.

BY DR. WYATT GILL.

A FAREWELL (*vee*) chanted at a reed-throwing match in memory of Vaiana. Composed by her husband Naupata, in 1824. Women only at this match.

Tou { Vaiana e, ukea mai taau umu;
Aore paa i maoa e!
Te noo ua mai raua e!

Tou —Teipo i arire Vaiana ra i karanga i te metua ē!

Bue { Vaine Vaiana ua kauare i tona maki ē
Naai koe e uri?

Tou —Naai ra e uri ē!

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Bue { Tāki takina ake au ;
Kua rai paa te maki tamana ē,
E vaine oki Maenga i ngaro rā.

Tou { E tāki ngaru e i Keia ē
Manui rava i to manava ka inga ē
Ka tuku te akarere—
To rongo takirua ï i Mangaia ō !

Tou —Autaki aere i Tapoki aē !

Bue { Autaki aere i Tapoki.
E vaine oki tapinipini i te maki
Na Tepua mai, e aare i maera.

Tou —Eaa'i taua ?

Bue { E kave te riri i te enua ei reira mate ai
Ei runga ia aku, vai ake ai i reira.

Tou —Naai au e va'î ē ?

Bue —Ka apai na, aore i taka mai ra ē.

Tou —Eaa'i au nei ē ?

Bue { E anatu koe i te Atua,
Kia ana mai ia rave ē i tau maki,
Mii i te inangaro aore e okinga
Kua kai te koê ia au
Kua inga—kua inga rā
Otira te oki mai.

Tou { Otira i te oki mai, e Moengà i
Tau tangi e ! I opu te rā ē !

Tou —Naai te umu i mate ē !

Bue { Na Vaiana i te aiai, ingareka
Tu tere i raro. Kua tangi au e,
Kua ngaro oia ;
I toou enua ra ē, i akaopu atu.

Tou { Kua opu rai te mata o Vaianà i
Tau tangi e, i opu te rā e !

Tou —A mau ana ra akarongoia aē !

Bue { A mau ana akarongoia ua inga paā Vaiana
Tei Kaiangarua po ia i mate ai.

Tou —Teiia'i ua ngaro ē ?

Bue { Tei Avaiki e oro atu,
Kore e ariu tei te nii moana
Tei te opunga i te ra
Ka tangi i reira !

Tou —Ka tangi ana'i oki ra a kimi ra ae !

Bue { Tangi au ka tangi e
Tangi ki te vaine ua ngaro ra,
Aore koē tu e angairi.

Tou —Mai tu e angairi !

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Bue { Ariu mai i te ao e
Oki maira iaku nei.
Akia koe ua motu ia tarereià au !

Tou { Mai tarere au e tei Avaiki,
Te enua mamao i oro atu na e !
Numanga vaine tei tangi atu ae !

Bue { Numanga vaine i tai e !
Kua ngaro rai koe i te niu rama,
Rama i te tai aiai !

Bue { Ka eke ra i te ngau, tei te veenga
I te papa, na rau ngangi e
Tangi te uru patapata i te aro piaki.

Bue { E vaine koua e te au tai
Tei nunga ra i Kauae takiria koe,
E pae ra i uta a veu te tautau.

Bue { Angiangi matangi i tai e,
Tei te moana to kare
Ka puapua uri ra e te ngaru,
Uriia mai e te ngaru e,
I te reroka i tangi.

TRANSLATION.

Solo { Vaiana, haste our evening meal,
Is not our food cooked ?
How pleasantly we ate together !

Solo—'Tis the voice, Vaiana, of thy parents calling thee.

All { Long indeed didst thou, Vaiana, endure pain,
Who lovingly nursed thee ?

Solo—Aye, thou wast lovingly cared for !

All { (Thou saidst) raise me gently
For my pain is great indeed,
And long have I been afflicted.

Solo { It was whispered everywhere
That thy spirit had fled,
Twice was it reported
All over Mangaia—she is gone !

Solo—Gently lead me to our home.

All { I will lead thee to our home ;
Long hast thou been in our hut
In the bush, vainly seeking health.

Solo—What wilt thou ?

All { I will crawl to our home, there to die
In thy (husband's) arms thou shalt gently breath thy last.

Solo—Who will wrap up my poor body ?

All —I will care for it. I tremble for the event.

Solo—Can I do anything more ?

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All { Go to the priest of the shark-god ;
Ask him to cure me of my sickness.
Oh ! that I could live ! alas ! alas !
My divinity is devouring me !—
She is dying !—she is gone !
Ne'er to return to me !

Solo { Ne'er again wilt thou return,
Desire of mine eyes, thy sun has set !

Solo—Whose oven ceases to be lighted ?

All { Vaiana's at eventide. She gently fell asleep
And took her departure—alas—for the setting sun,
She is lost to our sight :
With the sun she has descended to spirit-land.

Solo { The eyes of Vaiana are closed.
Desire of my heart. thy sun has set !

Solo—Stay awhile and rest thyself.

All { Aye, stay and rest awhile, my Vaiana.
Ah ! no, she died at Kaiangarua.

Solo—Whither has she gone ?

All { She has sped to Avaiki ;
She disappeared to the edge of the horizon,
Where the sun drops through.
We weep, weep for thee.

Solo—Yes ! I will ever weep and seek for thee !

All { I will ever grieve for her—
And sorrow for the lost one ;
Ne'er to return to our midst.

Solo—Oh ! that she would come back !

All { Come back to the world !
Return to my embrace.
Thy days are as a bough snapped (prematurely off).

Solo { For ever separated ! She is now in Avaiki ;
She has, alas, reached that distant land !

Solo—Famous gatherer of fish, I weep for thee !

All { Leader of the band for fishing,
The merriest of the numerous throng,
Who delight in torch-light fishing !

All { Descending to the beach by the rugged path,
Threading her path through dwarf-bushes,
Over sharp-pointed pebbles to the sea.

All { She was ofttimes lost to sight in the spray ;
Yonder fishermen are beckoning this fearless one
To return, lest their sport be spoiled.

All { Regardless of bad weather she still goes ;
A tempest is driving over the ocean,
Hoary billows are rushing on to the reef,
'Tis a hurricane that is rising,
Still, love, thou art on the reef !

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It is pleasing to reflect that the composer of this "farewell" became a devoted disciple of the Lord Jesus, and after many years of consistent profession died in the faith. Her son died about two years ago after a long profession of the name of Christ.

The references to the state of the dead are interesting, and very plain proof that the heathen fully believed in the grand doctrine of the immortality of the soul.

About ninety years ago a grand funereal dramatic representation (*eva*) was performed for a warrior named Tuapapa, in which an allusion occurs to this tragedy, which took place many generations before.

TIAURU.

E karo mai koe iaku,
E tara ra, e Ngauta, i tai naau tara.

WARRIOR CHIEF NGAUTA.

Eaa taku tara ka tara 'i?
Kua tara atu uao—
Tera taau, o tau rae ra.
E ariki mana koe,
Te oro, ukea mai tei Kumekume,
E taea ra oa?

TIAURU (foaming now with rage).

Eaa to reira?
Tena au; tena au;
Aore e pa, aore e arai i to rae kere?
E manga koe na te ara'a.

TRANSLATION.

TAIURU.*

Pray, have some respect for me,
Oh, Ngauta, make some peaceful settlements.

WARRIOR CHIEF NGAUTA.

What can I say to please thee?
Say what I may, still thou wilt plot
To cleave this poor skull of mine.
If thou be a mighty warrior,
Be revenged for those miserably buried in yonder *taro* patch—
(literally, Kumekume)
Darest thou attempt *that?*

TIAURU (foaming now with rage).

To *me*, that were but child's play?
Here am *I*; here am *I*;
Who dare stop me? Who shall save thy black skull?
My club shall bespatter thy brains!

* Descendant of those buried in the *taro* patch, slain by the uncles, etc., of Ngauta.

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Notwithstanding all Tiauru's boastings, he and his clan were miserably slain by Ngauta, and their bodies trampled down in a neighbouring swamp, where excellent eels are caught. This was doubtless an imitation of the prowess of Oue and Pauoko not many years previously.

No. 7.

E TUATUA NO TE TUPUANGA O MAUKE.

November 4th, 1882.

KO Atea te katiri o te au mea katoatoa. Ko Atea ka noo i te vaine, i a Păpăroa-i-te-itinga; anau ta raua ko Te Tumu:—

32 Atea = Păpăroa-i-te-itinga
31 Te Tumu = Păpă-i-te-opunga

E Te Tumu e! neke mai,
Kare au e neke atu,
Ko Te Tumu au no te enua.

Ko Te Tumu ka noo i te vaine i a Păpă-i-te-opunga, anau ta raua ko Tumu-te-nekeneke.

E Papa e! neke mai,
Kare au e neke atu,
E Papa au no te enua.

30 Tumu-te-nekeneke = Tumu-te-oioi
29 Tumu-tikei = Tumu-arō
28 Toka-rukuruku = Toka-eaea
27 Uke = Te Puai-angauta

Uke-umu o te vaarua kino. Kua tae mai ki te ao nei, kua tangata. Kua noo a Uke i te vaine, i a Te Puai-angauta, anau ta raua ko:—

26 Tara-matie-toro = Tura

Na raua i katiri te tangata i Mauke e Atiu. E tangata Atiu a Tura, e kua aere mai a ia ki Mauke nei e rave i tetai tamaine a Uke, i a Tara-matie-toro. Anau ta raua ko:—

25 Purea = Tarangi-enua-manu
24 Kura = Vai-koukou i te Kauariki
23 Tiutiu = Tūakau
'Ona-ariki = Rangi-marie
Patu-kura = To'ere
20 Tū-ariki = Te Tau
Te Ao-marama = Te Kura-i-te-ata
'Ona-kai-kino = Oa
Ra'iri = Tiamata-o-Te-Rongo
Tona = Nga-vaine-mei-te-ra

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Tamaiva = Tu-korora
Purea = Matarua
Ruaau = Vai-tunga
Te Ariki-'ape'ape = Ko'u-ata
Te Atua-te-io = Maeva
Văia = Arutonga
Rangi-nui = Aketūke
Kopati = Aro'i
Kai-moko = Karo-pae-rangi
Ka'u = Mae'va
Tura = 'Ina
Te Ariki-tăkă-i-răngi = Mauturi
Parepora
.....;
.....

E toko-ono to te pō mai; e 25 păpă-uki tangata mei i a Uke mai e tae ua mai ki a Pare-pora.

[Translation of No. 7.]

A WORD ABOUT THE GROWTH (HISTORY) OF MAUKE ISLAND.

November 4th, 1882.

[We do not know who this brief history was written by, but it is one of the papers in Dr. Wyatt Gill's collection, and was probably due to one of the teachers on the island. Mauke is one of the Cook Group of islands, situated about one hundred and fifty miles N.E. by East from Rarotonga. The following is a brief history, which shows that the island was first occupied by Tara-matie-toro and her husband Tura twenty-six generations ago, or about the year 1250 (*i.e.*, by allowing twenty-five years to a generation). It is, however, scarcely safe to trust to only one line for a date. This was an important period in Polynesian history, for, if the genealogical table is correct, Tura would have been a contemporary of Tangiia-nui and Karika, under whom Rarotonga received large accessions to its population from Samoa and Tahiti; and it was at this time Iro (Whiro in New Zealand Maori) also flourished and made some of his noted voyages in the Pacific, on one of which Tura was his companion to the island of Vavau (either the island of that name in the Tonga Group, or Porapora of the Society Group, the old name of which was Vavau—probably the former). It is not at present certain if this Tura is the same as mentioned in New Zealand and Rarotongan histories, though the period agrees well. It was at this period also that a great unrest appears to have overtaken the Eastern Polynesians, which led them to extend their settlements to many new islands, and a century afterwards brought large accessions to the population of New Zealand.

The dialect in which this short history is expressed is Rarotongan.]

ATEA was the "spreader" (or creator) of all things. Atea dwelt with a woman named Păpăroa-i-tɛ-itinga (Paparoa of the sunrise) and there was born to them Te Tumu; thus:—

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32 Atea = Păpăroa-i-te-itinga
31 Te Tumu = Paparoa-i-te-opunga
"Oh Te Tumu, O! Draw near!
I will not approach thee,
For I am Te Tumu (the origin) of the land."

Te Tumu dwelt with the woman Păpăroa-i-te-opunga (Paparoa at the sunset), and there was born to them Tumu-te-nekeneke, whose song, or "saying", is :—

"Oh Papa, O! Draw near!
I will not approach thee,
For I am the Papa (foundation) of the land."
30 Tumu-te-nekeneke = Tumu-te-oioi
29 Tumu-tikei = Tumu-arō
28 Toka-rukuruku = Toka-eaea
27 Uke = Te Puai-angauta

This was Uke-umu of the "evil pit" (? Hades). He came to this world, and became a man. Uke dwelt with the woman Puai-angauta, and there was born to them :—

26 Tara-matie-toro = Tura

It was these two who spread the population of Mauke and Atiu Islands. Tura was a man from Atiu who came to Mauke to take one of Uke's daughters, Tara-matie-toro, as a wife. They had :—

25 Purea = Tarangi-enua-manu
(See the original for their descendants.)

"There are six of these names from the Po (or ages of darkness—ages of the gods), and twenty-five generations from Uke down to Parepora" (to which two are added to bring the table down to the year 1900).

No. 8.

E PARAU TUPUNA NO TO MATOU FENUA, NO RURUTU.*

EIAHA ra oe e inoino mai i a'u aita i hope ia a'u te parau i nia i to matou fenua.

O vau, o Maru, tei iriti i teie nei parau tupuna, no Papatea, o Papa-uri. No Avaii mai raua, i imi mai i to raua teina, Te-Ahiri. Ua rave a'era o Tute i te ra'au faaite-fenua, ua puto ihora i te va'a, Tautara, i raro i te tai, e imi ia Te-Ahiri i Aunu'u, i Manureva, e i Aomai-te-ra'i, te imira'a i taua teina ra.

Mai Avai'i mai, haere atu rai ô ia e te va'a mataeinaa ra i Ra'iatea, i te outu ra i Opoa, patu ihora i te marae, mairi ihora i te i'oa o Torea, ua ta'i te manu i te outu, i Torea, e tore tea.

* Expressed in Tahitian.

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Taparahi ihora i te ari'i e pau a'era, haere atura i Huahine, fa'afanau ihora i te tamaiti, vaiho ihora i reira. Patu ihora i te marae, mairi ihora i te i'oa o Mau'a-tapu. Taparahi ihora i te ari'i, e pau a'era, hi'o atu i te rā; a'ita i au te hitira'a mai o te mahana.

Ua haere atura i Tahiti, patu ihora i te marae o Mahai-atea; fa'afanau ihora i te tamaiti, vaiiho ihora i reira. Taparahi ihora i te ari'i e pau a'era. Haere atura ra i Pa'umotu e Ma'areva (Mangareva), Rapa-rahi (Rapa-nui), Rai-vavae, Tama'i. Aita ana'e ia mau fenua i au ia ora.

Haere atura i Rurutu, hi'o atura i tai i te Hau-o-te-matea, ua hiti mai te mahana na tai mau i te ava; itea ihora te teina i reira. Ua patu ihora i te marae, ia Taura'a-arii.

Haere atura oia i ni'a i te mou'a, e mairi ihora i te i'ora o taua mou'a ra, o Manu-reva. Ua parau ihora, "O ta'u fenua teie, ei onei au." Taparahi ihora i te ari'i, e pau a'era, faaea ihora oia i reira, faafanau ihora i te ta'ata e ī a'era te fenua, ia Amai-te-ra'i. Fa'aea ihora i reira e pohe atura i reira.

Aita atura e parau no to matou fenua, area te rahi o te parau tupuna, te vai atura ia i te feia i ha'api'ihia i te parau tahito.

[In Rarotongan dialect.] Na koe e Gilirua (Dr. Wyatt Gill) e akataka meitaki i tena tuatua o mua, kare oki i taka meitaki ki aku. Me tae au ki te enua ki Rurutu a kiritia e au i tetai tuatua enua mau·

[Translation of No. 8 by Miss Teuira Henry.]

ANCESTRAL RECORDS CONCERNING OUR ISLAND RURUTU.

[Miss Teuira Henry, of Tahiti, has been kind enough to translate the foregoing for us. It is the account of the doings of some people in ancient times, who finally settled in Rurutu Island. Miss Henry justly points out that the boastful alleged conquest of parts of Ra'iata, Huahine, and Tahiti, is unlikely, and not corroborated by the people of those islands. But for all that the story points to a migration from Avai'i (probably Savai'i) to the eastern islands, and their final settlement on Rurutu.

Miss Henry also points out that Mau'a-tapu, at Huahine Island, is not a *marae*, but a hill—as indeed the name indicates. She says, "Maha'i-atea on the western side of Tahiti, was one of the oldest *maraes* on the island, the chief corner-stone having been laid, it is said in old traditions, by Rua-hatu, the Tahitian Neptune, just after the flood, and it was dedicated to the god Ta'aroa before Tane and Oro came into power here. . ." Both places are mentioned in the narrative below.

The position of Rurutu island will be seen on our chart. Moerenhout say it is about fifteen miles in circuit, and can be seen at twenty-five miles distant. It is very difficult to land on, and affords no shelter for vessels. The Admiralty chart says it is 1,300 feet in height.]

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BUT do not feel vexed with me for not completing the history of our island.

I, Maru (Shade), am compiling this history of our ancestors, concerning Papa-tea (White rock), and Papa-uri (Dark-rock), who came from Avai'i, in search of their younger brother Te-Ahiri (Over-shadowed).

Tute (Push-away) took rollers and launched the canoe, Tau-tara (Enchantments) to go in search of Te-Ahiri. They sought for him at Aunu'u, Manu-reva, and at Ao-mai-te-ra'i.

Hailing from Avai'i, they went to the clans of Ra'iatea, to the point of Opoa, and there they built a *marae* and named it Torea (Plover). The birds sang at Torea—they had light stripes.

They slew the king, and when that was done, they went to Huahine, and there was born to them a son, whom they left there. They built a *marae* and named it Maua-tapu (Sacred-mountain). Then they slew the king, and when that was done, they looked towards the east, and found that the sun had not risen to where they wished it.

They went to Tahiti, and built the *marae* Maha'iatea (Extensive mitigation), and there was born to them a son, whom they left there. They slew the king, and when that was done, they went to the Pa'umotus, to Ma'areva (the Tahitian for Mangareva), to Rapa-rahi (Rapa-nui), and to Ra'ivavae. They fought, and none of those islands were allowed to escape.

Then they went to Rurutu, and looked over the sea, Te-hau-o-te-matea, just as the sun was rising outside of the harbour, and there they found the younger brother; and they built the *marae* Tauraa-ari'i (Alighting-of-the-king).

They went up on to a mountain, and named it Manu-reva (Bird-of-space); and they exclaimed, "This is my land, I shall stay here." Then they slew the king, and when that was done, they remained there.

Then were people born, and the land was filled (with inhabitants); and they lived and died there.

There is nothing more to say about our island, but the most of the history of our ancestors remain with those who have been taught ancient history.

No. 9.

ATTEMPT OF A TUPUA'I WARRIOR TO CAPTURE RURUTU ISLAND.

WRITTEN BY TIĀRA.

"TE Matauira was a warrior of Tupua'i island, and Ututoa was a brave of Rurutu island. Matauira came to Rurutu to have a

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look at the kind of men that lived there, but he saw no one who had the appearance of a warrior. He asked, 'Are all the people of Rurutu now here?' The people replied, 'Not so! There is one man named Uturoa who is absent. He is the warrior.'

So Matauira returned home to Tupua'i, where he arranged for a war-party to accompany him, and then returned to Rurutu, with the purpose of making war on the people, his desire being to take possession of the island. On their arrival, and whilst on the beach, the Rurutu warrior heard of their coming, so he seized his weapon and came to meet the foe from Tupua'i. He came on and on until he reached the place where the warrior from Tupua'i stood, out in an open place. As soon as the warrior from Tupua'i saw him he said, '*E poaraa ra na Te Inauri,*' who was his mother (this is apparently expressed in Tahitian, and seems to mean, 'He is covered with Hinauris' scales').* He likened that Rurutu warrior to a fish of the sea; it was a deprecatory remark of his.

"They commenced a combat, but the warrior of Tupua'i did not succeed in overcoming his enemy. Ututoa, the Rurutu warrior, then returned to his mother, who asked, 'Have you overcome that warrior?' He replied, 'I was not able to do so.' So his mother explained to him a method by which the Tupua'i warrior might be conquered. He was to make a pit, and when finished he was to take ropes and make a net like a spider's web. and spread it over the mouth of the pit, then cover the pit with bushes so the warrior should not see it. When this was done, two men were sent to invite the Tupua'i warrior to come inland.

So he came on and on till near the pit where the two men occupied the warrior's attention so that he should not see the pit; then the warrior's legs slipped into the pit, he was caught in the net, and there he died. This man, Te Matauira, was two fathoms high! *i.e.*, twelve feet!"

(Tupua'i island is about 110 miles S.E. of Rurutu island, and forms one of a group of four islands—Tupua'i, Rurutu, Rimatara, and Ravavae (or Vavitao)—forming the Austral Group, south-east of Rarotonga—see chart.)

No. 10.

KO TE TERE A UENGA KI TE PA-ENUA.

NA TOARUA I TATA.

KO Uenga te tangata i aere na te pa-enua; no Avaiki taua tangata ra; e ariki taua tangata ra. Ko Tauira-ariki-te-aio tona metua.

* Hinauri (Maori), Inauri (Rarotongan) is the lady who swam over the ocean to become Tinirau's wife. See many legends on this subject.

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Tera te tu o tona aerenga na te pa-enua; mei Avaiki atu, ki Tonga; mei Tonga ki Vavau; mei Vavau te oki atu ra ki Avaiki, kare i tae, kua rokoia e te matangi ki te moana; i na raro mai te matangi. Puia atu ra te vaka, kare e enua i kitea.

E, kia akara nga atua i te rangi—a Rongo-ma-Tane—te tangi ra nga atua ki te ariki e te vaka tangata i reira. Kua aere mai a Tonga-iti kua arataki ki te enua. Mei reira kua aere atura ki Tonga-reva; mei Tonga-reva ki Rima-tara; mei Rima-tara ki Otu—koia a Rurutu; mei Otu ki Tupuai. Kua pu te ai ki reira; mei Tupuai ki Akaau ki Te Pau-motu; mei reira ki Tahiti; kua noo ki te tapere ko Puna-āuia, kua anau te pa tangata ki reira.

E, kia noo taua ariki ra, a Uenga, ki Tahiti i Puna-āuia, kua topaia tona ingoa ko Ruatea. Anau ta Ruatea ko Tangiia-ariki, kua aere a ia i nga tamaine a Te Ika-moe-ava. Anau ta Tangiia ko Kau-kura, anau ta Kau-kura ko Pou-vananga-roa, anau ta Pou-vananga-roa ko Tangiia; ko taua Tangiia tei tae mai ki Rarotonga nei. E Tangiia ko Tangiia-a-Ruatea, e ko Tangiia-a-Pou-vananga-roa ko tei tae mai ia ki Rarotonga nei, no te tamaki a raua ko te tuakana, ma Tu-tapu. Ko Tangiia tei mua e tona au tangata ra ki te enua nei. Kua tae mai a Tu-tapu i reira, kua tamaki, ta raua tamakianga kua mate a Tu-tapu i a Tangiia.

E, kia oti taua tamaki ra, kua akatu a Tangiia i te raui, aua ei tamaki; ko te au rai ïa e tae ua mai ki a Runanga; e tama nana a Rongo-oi. I tupu i a ia te tamaki i Rarotonga nei e tae ua mai ki te mataiti 1823, ko te tuatau ïa i peke ei te au o Satani; e mei reira mai te tupuanga o te evangeria o Iesu e teia noa ai.

Ki a Tamati

Kia ora ana koe. Na Toarua (or Toorua).

[Translation of No. 10.]

THE VOYAGE OF UENGA TO SEVERAL ISLANDS.

Written by Toarua.

UENGA was a man who went to many islands; he was from Avaiki (in this case, Savai'i of the Samoan Group); he was a high chief there. Tauira-ariki-te-aio was his father.

The following is the description of his voyages: From Avaiki to Tonga (480 miles* S.S.E.), from there to Vavau (in the Tonga Group, 150 miles N.N.E.), from Vavau he was returning to Avaiki, but did not reach there, for he was overtaken by a gale on the ocean, which

* All distances are in nautical miles and in direct lines.

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blew from the west. The canoe was blown away before it, and they saw no land.

Now when the gods in the heavens—Rongo-ma-Tane and others—saw this, they felt compassion for the chief and the crew of the canoe. Tongaiti came down and led them to the land (probably Savai'i is meant, if so, this would be, say, perhaps, 400 miles). From there he sailed to Tongareva (Penrhyn Island, about 900 miles N.E.); from there he went to Rimatara (780 miles S.S.E.), and from there he sailed to Otu, or Rurutu Island (70 miles E.N.E.); from Otu he went to Tupuai (120 miles S.E.); from Tupuai he sailed to Akaau (or Fakaau,* or Niau, or Greig Island of the Paumotu Group, 480 miles N.N.E.); from Akaau to the Paumotu Islands, (as the particular names are not given the distance cannot be stated); from Paumotu he went to Tahiti (the distance from Fakaau to Tahiti is 195 miles W.S.W.); and there he settled in the district of Puna-āuia (on the extreme west side of Tahiti), where many descendants were born to them.

When that chief, Uenga, lived at Puna-āuia in Tahiti, his name was changed to Ruatea.† Ruatea's son was Tangiia-ariki, who went (to the Paumotus, to Fakaau) to marry the daughters of Te Ika-moe-ava.‡ Tangiia's son was Kau-kura, whose son was Tangiia-nui. One Tangiia was a son of Ruatea, the other a son of Pou-vananga-roa, and it was the second one who came to Rarotonga on account of the war with his cousin Tu-tapu. Tangiia and his people arrived first to this country, and when Tu-tapu followed him they fought their battles, in which Tu-tapu was killed by Tangiia.

After this war, Tangiia promulgated an edict (against further war); and this peace lasted down to the times of Runanga, whose son was Rongo-oi. Under him wars again commenced in Rarotonga, and continued down to 1823; which was the period that the kingdom of Satan departed, and from then grew the Gospel of Jesus Christ down to the present time.

To Tamati (Rev. Thos. Chalmers) By Toarua (? Toorua).

May you live!

(It will be seen from our Chart, on which the route is shown, that

* The Rarotongans do not pronounce the "f," or the "h," or "wh."

† In all probability this is the same Ruatea that is mentioned in the Maori history of Toi-te-huatahi as having accompanied that chief on his way to New Zealand, but stopped at Rarotonga. According to the genealogical tables of Te Ariki-tara-are (see table at end of "Hawaiki, 3rd edition) Ruatea flourished thirty-two generations ago, whilst Toi lived thirty-one generations back from the year 1900. The Ruatea who came to New Zealand on the second voyage of the "Kurahaupo" canoe is apparently a different man.

‡ See the long story of Tangiia-ariki and the hero Ono-kura in the Rarotongan MSS. with the Society; and also the story of Hono-'ura from the Tahitian version, Journal Polynesian Society, Vol. IV., p. 257.

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the total length of this voyage, or voyages, for probably Uenga stayed at the several islands for some time to refresh himself and crew and make the necessary repairs to the canoe, is 3,575 miles without counting in that part of his voyage through the Paumotu Group, for which there are no particulars. This shows the extent of the voyages made by these able navigators; but it is exceeded by that of Tangiia-nui, who, so far as can be made out, sailed from the Eastern Pacific back to Indonesia, and returned by way of Uea and the Fiji Group. Uenga's voyage occurred in the twelfth, and Tangiia's in the thirteenth century. The descent from Uenga or Ruatea, as given above, does not agree with that of Te Ariki-tara-are's account, though many of the names are found in both histories. Probably the latter is the more correct of the two.

The account given above is addressed to the Rev. Thos. Chalmers —whose Rarotongan name was Tamati, *i.e.*, Thomas—and as he went to New Guinea in 1877, the paper is prior to that date.)

For historical purposes we may as well give another genealogical table relating to Uenga, also to be found in Dr. Wyatt Gill's papers, of which the following is the translation: "This is a genealogical account back from Avaiki (Savai'i Samoa); the first man (of those times) was:—

Te Amaru-ariki
Te Uenga
Vai-iti
Ka'ukura

The latter's home was at Tongareva (Penrhyn Island), where he had a *marae* named Tuarea, and hence is the name Tuarea in Rarotonga. The meaning of the name Tuarea is from two men, one (the first) of whom made a food-oven, and when he had cooked the food he invited the second man to partake. After this the second man cooked some food and invited the first man to partake of his food, and from that time the name Tuarea originated, in the Rarotonga dialect. (It is not very obvious what the connection is.)

Ka'ukura had:

Kau-mango
Rira (or Riri)
Pou-ananga-roa-i-Tahiti
Maono
Tangiia-nui, who settled in Rarotonga."

(Comparison with the table at the end of "Hawaiki" will show that it agrees very nearly with the above, except that Maono is not

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there shown to be the father of Tangiia-nui, whilst Pou-ananga-roa is, or, rather, is his adopted father.)

The following is translated from the same papers in reference to Tangiia-nui's son Motoro, who is an ancestor of the Mangaia people as shown by Dr. Wyatt Gill in his "Savage Life."*

"This is the account of Motoro as explained by Te Ariki-tara-are: Motoro was a son of Tangiia-nui, his mother being Moe-tuma, the second wife—the first wife being Aki-tope-ara. The first wife's son was Pou-te-anuamua; the third wife of Tangiia was Puatara, whose son was Te Rei; Tangiia had three wives and three sons.

The first wife, Aki-tope-ara, was from Tahiti; the second, Moe-tuma, was from Mauke Island; and the third, Pua-tara, was the younger sister of Moe-tuma, by the same father. Tangiia came from Tahiti to Mauke and there married Moe-tuma and her sister. He then voyaged to Mangaia Island and stayed there some time with his son Motoro. After a time Tangiia left Mangaia and came to Rarotonga, leaving Motoro at Mangaia. Later on, Tangiia grieved for his son, and he therefore sent messengers to fetch Motoro; one was a *pepe*,* the other a *Mu'u*,† or a *Iriano*, according to the Mangaians. The *pepe* was a real *pepe;* and those two birds (*manu*, which also means an insect) brought Motoro to Rarotonga. Hence is the chiefly name of Tinomana,‡ so given on account of the *mana* (or super-human power) of those two birds (? insects) in bringing Motoro through the space (*reva*, the atmosphere; space between the sky and the earth). Motoro was not brought here in a canoe, but through the space above.

Motoro's sons were Tama-iva, the eldest; Uanuku, the youngest. Tama-iva had Tupu-ariki, and Uanuku's son was Tino-mana."

(In all of these ancient traditions we must expect to find them coloured by the marvellous; but generally the true historical part can be separated. We may suggest, perhaps, that the origin of the flight of the *Pepe* and the *Mu'u* is that they were blown away from Rarotonga to Mangaia, and being recognised as strangers to Mangaia, their arrival was considered as a message from the father to the son. The belief in the supernatural pervaded all Polynesian life.)

* At the same time, Dr. Gill, in "Myths and Songs," says that Motoro was thrown overboard and drowned on the passage from Rarotonga to Mangaia, and subsequently became deified as one of the Mangaian gods.

† *Pepe* is a butterfly, but we don't know the meaning of *Mu'u*.

‡ One of the high chief's names of an *ariki* family in Rarotonga.

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No. 11.

TUANAKI, THE LOST ISLAND.

IN Maretu's autobiography with Dr. Wyatt Gill's papers, is an account by a native named Soma of his visit to the sunken island of Tuanaki.

The first notice of this island in print is, we think, the brief mention in the Rev. Wm. Gill's "Gems of the Coral Islands," Vol. II., p. 73. Mr. Gill (who is not to be confounded with Dr. Wyatt Gill) says: "Early in 1844, a little schooner came (to Rarotonga) from Rurutu, an island in the Tahitian (read Austral) Group. Under the direction of the Rev. G. Platt, it had been sent in search of an island called Tuanaki, known by tradition in all the islands of our group, but yet undiscovered (by Europeans). It is asserted to be situated not more than two hundred miles to the south or south-west of Rarotonga, and is said to consist of three low islands, within one reef, and to be thickly inhabited. Prior to the arrival of the Rurutu vessel, we had heard much of this island, and had taken a voyage of a week hoping to have seen it.* Two native sailors had seen the island at different times, when on board whaling vessels, one of whom had intercourse with the people. He said, that 'they exactly resembled the Mangaians in person, dress, and customs; that they had heard of the overthrow of idolatry on Rarotonga and Mangaia, and that they were waiting, with expectation, some foreign teachers to visit them.' That such an island exists, there seems to be no doubt, and that it is comparatively near to the Hervy (now called Cook) Group is confirmed by all reports, but of its exact position we can gain no certain information. The natives are, however, quite sure it will be found, and often pray for means to commence a voyage of discovery." This was written in 1865.

When at Rarotonga in 1897, we learnt from old Tamarua, of Nga-Tangiia, that in ancient times communication was not infrequent between Rarotonga and Tuanaki. He mentioned in reply to questions that about the time the fleet of canoes called in at Rarotonga on their way to New Zealand (*circa* 1350), that "A canoe named 'Raupo' also left this island, but she went in another direction, (to New Zealand) to Tuanaki. Kaka-tu-ariki was the captain of the 'Raupo.' His friend Tiare stole ten bundles of *ataroroi* (coco-nut, cooked in a certain fashion), and hence he left for Tuanaki"—see 'Hawaiki,' 3rd edition, p. 277. Again the old man said to us when asked about the 'Mamari' canoe, in which the ancestors of the Nga-Puhi tribe of North New Zealand migrated thither, "Yes, I know the name of 'Mamari' as that of a canoe which left these shores long, long ago. She went to

* As described by Maretu, *infra*.

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some place in the direction of Tuanaki, and did not come back so far as I ever heard. I know nothing more about her." (*Loc. cit.*, p. 279.) We learnt from Tamarua that Tuanaki was supposed to lie south from Rarotonga, and that their ancestors used to visit the island. It took them two days and a night to reach it. The late Judge J. A. Wilson told the writer that "a trading vessel from Auckland used, at one time in the forties, to visit an island, the exact position of which was kept secret. But on a subsequent visit it had disappeared"—probably this was Tuanaki.

There is no such island anywhere in the localities indicated, so that it is no doubt correct to say that the island has disappeared, due, probably, to some volcanic disturbance; but there is a shoal in latitude 27° 30″, which is about three hundred and sixty miles south of Rarotonga (see our chart), a distance their canoes would sail over in about the time mentioned. Lieut. Coln. Gudgeon, C.M.G., late Government Resident at Rarotonga, tells us that "Old John Mana-a-rangi had seen some of the people of Tuanaki. I do not think it disappeared more than seventy years ago."

We now come to the translation of part of Maretu's autobiography:—"When the ship of Williams, junior (son of Rev. John Williams), came to Rarotonga, Katuke and Ngatae were appointed to go with the ship to search for Tuanaki Island. I told Messrs. Buzacott and Pitman that I wished to go with them to carry the Gospel to the island. Mr. Bazacott replied, 'Do not think of it. Go direct to Mangaia, and when you arrive the ship will go on to search for Tuanaki.'

"The ship sailed for Aitutaki, and on our arrival we found there a man named Soma,* who had been ashore three months from a ship. He told us he had seen Tuanaki. The Missionaries and the captain were sent for to meet Soma, who said, 'Two years have passed since I saw that island. We went thither by way of Rurutu Island, and when we found it, our captain searched for the entrance (*ava*, a channel into the lagoon, or through the reef), and then lowered a boat into which he descended—there were six of us, the captain making seven. When we got ashore we found no one about on the beach, so the captain said to me, 'Go inland and search for the people. If you find them return here.' The captain then gave me a sword to take with me. When I reached some way inland, I saw a house which was full of men—it was the house of the *ariki*, or high chief. The chief asked me, 'Whence do you come? From Araura?'† I replied, 'Yes!' 'Come inside the house!' So I went inside; there were none but men there, no women, as they have a separate house. After

* ? Toma, the writing is so bad it is difficult to make out.

† Araura is the ancient name of Aitutaki.

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I had sat down, the chief asked again, 'Do you come from Araura,' to which I replied, 'I came from Araura'—for that is their name for Aitutaki. 'A! Where is the captain of your ship?' I told him he was with the boat. 'He is afraid, lest you should kill him!' 'We do not kill men; we only know how to dance (*ura*) and sing; we know nothing of war.'

"I then returned to the captain who asked, 'How is it?' 'They are all there in a house.' 'Why do they stay there?' I replied, 'I do not know.' The captain now went inland (with me) taking with him some scissors, axes, and head-dresses, and then entered the house, and presented the articles to the chief. The captain asked the chief his name; he replied, 'Maeva-rua; Tuikura is my name from Rarotonga.' The captain and I slept there that night, whilst the boat returned to the ship, taking some food, fowls, pigs, yams and bananas. We were six days ashore there."

Mr. Gill asked Soma, "What are the people like?" "They are exactly like us (Soma was an Aitutakian). Their water is scraped up in a bowl, or in a leaf of the giant *taro*. Their dialect is that of Mangaia, and they wear the *tiputa* (or poncho), and use the same kind of fans as at Mangaia. . . . It takes only one night (and day) to reach Tuanaki from Mangaia."

After leaving Aitutaki the vessel of Williams, junr., went to Mangaia, where Maretu was seized with a serious illness, but he persisted in his determination to visit Tuanaki, with the intention of introducing the Gospel to its people. Mr. and Mrs. Gill sailed in the vessel with Maretu towards Tuanaki. Maretu says, "When evening came on the boom of our vessel was broken in two; it was brought in board, and at midnight the after mast broke. During that night my illness much increased, and the next day Mr. Gill said to me, 'You are indeed very ill! We are now not far from Rarotonga and we will return there.' But on the following day we made Mangaia, &c., &c."

Thus their attempt to find Tuanaki failed, through a gale no doubt, though Maretu does not mention the wind. As far as can be made out this voyage in Williams junior's ship was made in 1844. But Maretu, like most Maori writers, is very sparing in his quotation of the years, though the months and days are frequently mentioned—this is a characteristic feature of Polynesian narratives. Trifling as this notice of Tuanaki is, it is the only information we know about the lost island.

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No. 12.

KO TE TERE I A TE ERUI E MATAREKA KI TE PA-ENUA I RARO.

Na Rupe i Tata.

TERA tetai tuatua no te kapuaanga ia o Aitutaki e tona uanga tangata, tona tupuna :—

I te tuatau i tae mai ei a Te Erui e Matareka mei Avaiki mai, kua aere raua e tā aere i te pa-enua. E toa raua ; kua tā raua i te Atu-Iti e te Atu-Tonga ; kua tā raua i Te Tai-kura e Te Tai-toto, kua tā raua i a Puto-kura e Avaava-rāi. Kua aravei raua e to raua atua, e Te Rongo, ki tetai enua ; te kapiki aere uara i te moana e, " E Aitutaki ! e Araura ! " Kia rongo a Te Rongo i te reo kapiki o te enua, kua akakite a ia ki ona taura, " E Te Erui ! e Matareka ! E enua to tatou, teia e tuoro ua nei te reo." Kua ui raua ki a ia, " E Akapeea ? " Tera ta to raua atua, " E noo korua i konei kia ano au kia akamouia te pito ki Vaerota e Avaiki." Aere atura a Te Rongo ki Avaiki ; e kia mou te pito, kua oki mai a ia ; kua tuki te ava ; kua ngaa, kua tapā i te ingoa ko Te Avatapu i Rua-kakau i Avaiki.

Kua uru te pāī ki uta, kua ki te enua i te taae a Tangaroa. Te karakia ra a Te Rongo ki a Tangaroa, te akatopa maira a Tangaroa i te ua ei tatai i te taae ki tua. Kia uru maira te pāī, teia mai te taae, te tāia maira e te vai. Kua tā raua, e mata ia ; tera tona ingoa ko Mokoroa—e moko ia taae.

Tae atu ki roto teia mai tetai taae, ko Katotiae. Kua mate ia ; tae atu ki uta teia a Uika, tetai taae ia, e veritara. Kua mate ia, kua tae ki runga i te enua, kua anga i te kainga noo ko Pariki—tera te aiteanga ko te tupati-ariki mei i a Te Erui mai e tae uaatu ki te au uki ravarai. Kua anga i te vai-inu ko Vai-maru—tera te aiteanga, ko te maru o Te Rongo.

Tera te anauanga mei Avaiki mai e tae ua mai ki Aitutaki e teia noa'i ; To Avaiki mai :—

64 Te Eva-pu-metua-kore-o-Avaiki
Te Eva-ariki-kore-o-Avaiki
Te Papa-tumu-enua-o-Avaiki
Te Makitu-enua-o-Avaiki
60 Te Papa-tu-enua
Tumu-nui
Tumu-rai
Tumu-tina
Tumu-mou

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Tumu-uia
Tumu-katoa
Tumu-tina
Tumu-tikei
Tumu-aro

Kua aro ki te ao mei Avaiki :—

Te Araro-mai
Te Arunga (i anau i Avaiki)
Te Tumu-enua-o-Avaiki = Te Papa
Tangaroa
Te Rongo
Te Tupu-ariki-o-Avaiki
Te Kao-enua
Te Tireo-enua
Te Tokaroa-enua
Te Makitu
Te Pakavi-enua
Te Uia-enua
Tumu-pu
Te Pou-o-Avaiki
Te Po-nui
Te Po-rai
Te Po-o-Avaiki
Upaki-nui-raara
Te Keu-totoro-i-Orovaru
Tapakau-nui-tuavaru
Te **Erui-o-te-rangi** e tona teina ko **Matareka.**

Kua tae ki Aitutaki i teia nei.

Anau ta Matareka ko :—

Tu-kiri
Ao-kete
Tamariki-takaia
Ai-o-uri
Ai-o-tea
Peau-rango
Aeranga
Tieva
Tatapu
Tapa
Riunga
Te Ra-tapaia-ravero
Marutea-tunuku
Koropanga
Te Otutiri
Tama-aro
Te Kava-ara-nui
Te Kihii-atua
Tama-nui

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10 Kii-matangi-roa
Ngati
Kii-ngati
Tui-a-tara
Ngaru-tai
5 Ruatapu-arau-ira
Make-puni
Tara

Kua tae ki te oonuanga i te tuatua na Te Atua ki Aitutaki nei, mei te mataiti 1821 e tae ua mai nei ki te 1879 nei i te marama nei ko Julai, i te ra 7, 1879.

Mei a Te Eva mai e tae ki a Tapakau-nui-tuavaru e 33 uki tangata. Mei a Tapakau-nui-tuavaru mai e tae ki a Ekakea e 28 uki tangata, katoatoa e 61 uki. Tera ua ia uanga tangata.

[Translation of No. 12.]

THE VOYAGES OF TE ERUI AND MATAREKA TO THE WESTERN ISLANDS, AND SETTLEMENT ON AITUTAKI ISLAND.

(Written by Rupe, Pastor of Aitutaki Island.)

[Dr. Wyatt Gill notes that Rupe was a very intelligent man, who resided at Aitutaki Island in the times when the old "wise men" were alive. He considers this to be an important contribution to the history of Aitutaki Island. We are equally interested in the voyages made by the two brothers, which further illustrates the fact that these ancient Polynesians knew, and were in the habit of visiting, most of the islands of the Pacific south of the line.

A more detailed account of Te Erui's settlement on Aitutaki Island will be found in Vol. IV., p. 65, of the 'Journal of the Polynesian Society,' where his struggle with the original inhabitants is described. Again, Major J. T. Large, in Vol. XII., p. 144, of the same Journal, gives a fine genealogical table of the original inhabitants, which, however, of course, does not include Te Erui and his migration. If the foregoing table is correct, it makes Te Erui to have settled at Aitutaki about the year 1150, or in the period of Toi-te-huatahi, who came from Tahiti about that time and settled in New Zealand. As is usual, the marvellous enters into this story; as for instance the interview of Te Erui with his god Te Rongo. Vaerotā is some island north-west of the Fiji Group, but which one is not now known. The New Zealand Maoris say it was from here they got the *hue*, or calabash plant. Tai-toto, Tai-kura (if island names), Puto-kura, and Avaava-rai, are equally not now recognisable as names of islands. No doubt, these are their ancient names now replaced by others. The story seems rather to mix up the doings at Avaiki with the landing on Aitutaki.]

"HERE is a history of Aitutaki, the ancestors of the people and their connection.

At the period at which Te Erui and his brother Matareka came to

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Aitutaki from Avaiki (in this case, no doubt, Savai'i of the Samoan Group); they made a warlike expedition against the (western) islands. They were both warriors; they fought against the people of the Atu-Iti (Fiji Group) and the Atu-Tonga (Tonga Group); they also fought against the Tai-toto and the Tai-kura;* they also fought against Puto-kura and Avaava-rai.†

On one of these lands they met their god Te Rongo; they had been speaking as they went along, saying, 'O Aitutaki! O Araura!'‡ When Te Rongo heard the spoken language of that land, he proclaimed to his priests, 'O Te Erui! and Matareka! We have a (common) land; I heard the voices calling out.' So they asked the god, 'What shall we do?' To this their god replied, 'You two remain here whilst I go to Vaerota and Avaiki to affix (? to deposit) the navel-string.'§ So Te Rongo went away to Avaiki, and after he had placed the navel-string he returned and then broke out a passage (through the reef). When it was broken through, he gave the passage the name of Te Ava-tapu; it is at Rua-kakau, at Avaiki.

When the canoe (of the two chiefs) got to the land, they found it full of (or occupied by) the wild one of Tangaroa! Then Te Rongo invoked Tangaroa (the god), who caused a heavy rain to fall and sweep the monster away. As the canoe reached the shore they found the monster being destroyed by the water. They attacked and killed it; its name was Mokoroa; that monster was a *moko* (lizard—probably an alligator. See the story of Maui and the Mokoroa, Journal Polynesian Society, Vol. VIII., p. 72. Apparently this incident occurred in one of the islands north-west of Fiji, where alligators are found).

When they got to the lake they found another monster, named Katotiae; and inland again was another monster, named Uika, which was a *viritara* (or the dark-coloured Centipede, said to be venomous). After killing that they went on to the higher land and made a dwelling place, which was named Pariki—the meaning of which is the *tupati-ariki* (Major J. T. Large says this means the sequence, or order, or succession; it is at Aitutaki Island)—even from Te Erui down to all the succeeding generations. Then a drinking place was made and named Vai-maru—the meaning of which is the shade, or

* These two names mean the "bloody sea" and the 'red sea'—if names of islands, they are not now known by those names.

† These two names are not now known as islands; they may be people's names.

‡ Araura is the ancient name of Aitutaki.

§ One can only suggest that *akamouia te pito* has reference to some ceremony. It was customary to deposit the navel-string of a child at the *marae* of some god, who thus became guardian of that particular child.

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protection of Te Rongo, the god. (? The protection afforded the voyagers by this god. It is the name of the spring at the back of the Court-house, Aitutaki, says Major Large.) Here is the descent even from Avaiki right down to the occupation of Aitutaki, and since then. There are the Avaiki ancestors:—

64 Te Eva-pu-matua-kore-o-Avaiki.

(See the original for the succeeding thirteen names down to Tumu-aro, who came forth to the world from Avaiki.) Then follows:

50 Te Araro-mai.

(Then follow twenty-one names, for which see original, down to Erui-o-te-rangi and his brother Matareka, who settled at Aitutaki. The descendants of Matareka are, as shown in the original, twenty-nine in number.) "This brings us to the time of the 'Word of God' in Aitutaki, from the year 1821 to the 7th July, 1879."

No. 13.

KO TE TAEANGA MAI O TE PAI O KURUNAKI KI RAROTONGA NEI, I TE MATAITI, 1820.

Na Maretu i tata.

I MUATANGANA, i te vai eteneanga o Rarotonga, kua tae mai te pāī Papaa, ko Kurunaki te ingoa o te rangatira; ko Tivini te *mete*, ko Tiaori, ko Tere, ko Taparau e Tumu, ko nga Papaa ïa i runga i taua pāī ra. Ko Kaōa e Tino e puke tangata kerekere ïa. Ko Veretini e Tupe no Nu Zealand raua. Ko Te Are e Tomo no Tahiti mai raua, e nga vaine tokorua ko Tavai e Tumai. E nga vaine Papaa tokorua, ko Mere e Nati, ko nga vaine Papaa ïa, tokoā i runga i taua pāī ra.

Kua tutau taua pāī ra ki raro i te ava i Vai-kokopu i Nga-Tangiia nei. Tera ta ratou, e ko nono. Kua noo ratou e toru marama. Tera te tuatua i kitea mai mei runga i taua pāī ra, na Veretini e Te Are i akakite mai i te ingoa o Te Atua, e tera te Atua ko Tiova, e ko Tititarai. Ko te Atua maata ïa i runga i te rangi e te pa enua katoa, ko to raua ingoa ïa i akakite mai.

Kua tupu te pekapeka i taua pāī ra; na te tangata Rarotonga tetai papaki i te pekapeka, na ratou i akakoko ana kia rave te Papaa i te kai, te akari, te puaka, e te vaine. Na te vaine tetai pae i te inagaro ki te Papaa; na te Papaa tetai pae, i te arumaki aere i te vaine ma te tari ki runga i te pāī noo ei te vaine. E ono-ngauru tangata i te rave i te angaanga a te Papaa i te ko i te nono. Ko te nono i mua i te

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marae te ka koia e te Papaa; kua riri te tangata i te tanoanoaia ra te marae, kua rave aere ua i te kai e tae ua atu ki Arai-te-tonga i o Makea Tinirau. Kua tuku i te āta akari a Makea, kua tari ki Nga-Tangiia ki runga i te pāī e te tangata i taua are akari ra. Kite akera a Rupe, kua tangi ki te tuakana; kua aru mai i nga Papaa i te akari; rokoia mai tei Titama te noo ra; tei reira nga Papaa e te tangata i te tari i te akari. Kua tuatua (? *a Rupe*) ki te tangata, e ta i nga Papaa, e kia okorua Papaa, ko Tiaori e ko Tere, ko nga Papaa ïa i (? *e*) taia.

Kua aere mai ra a Rupe e tae maira ki Turangi, kua tomo atu ra ki roto i te are o Tupe, kua pati atura i te toki, "Omai te toki, ka aere au ka tipu rakau." Kare i akakite e, ka aere a ia ka ta i te Papaa. Kua apai atura i te toki e tae atura ki Avana, i Kaireva, i te are o Te Ika-moe-ava. Te moe ua rai a Veretini i te ngutupa, kua kona i te kava maori, e nga vaine Rarotonga tokorua i te koi i te kutu. Kua kapiki atura a Rupe, "E Rangi e!" E ariu mai ra te mata ki a Rupe kua tipu atura a Rupe i te kaki, motu atu ra te mimiti, taka ke atura te kopapa. E tangata meitaki e te toa, taua tangata, e tangata mata tata e unonga oki na ratou, no ratou rai te ingoa a Rangi. Kare a Rupe i tangi ki te tamaine, ki a Rangi-uira; ko te vaine ïa a Veretini. Kua uri atura a Rupe ki roto i te are i te kopapa o taua tangata.

Kua tae a Te Ivinui (? Tivini), te rangatira-paraparau, kua kapiki maira "E Rangi!" ma tetai Papaa ko Taparau te ingoa. Tomo atura a Rupe ki vao, tipu atura ki te toki, e topa atura ïa ki raro, mate atura a Taparau, oro atura a Tivini, te rangatira-paraparau ki runga i te pāī; aru atura a Rupe, kare i rokoia atu, e puia maira a Rupe, kare e poaki i roto i te pupui. Ora atura a Tivini, kake atura ki runga i te poti e tae atura ki runga i te paī, akakite atura e, kua mate nga Papaa i uta. Mataku atura te tangata i runga i te paī ko te taia aea ratou, ma te rave rai i te angaanga a te Papaa i runga i te paī. Kare te Papaa i takina kino mai i te tangata i runga i te paī.

Tera te ara i taia ai nga Papaa, ko te noni i te are akari a Makea, ka riri ei a Rupe, ta atura i te Papaa, e iku atura ki te tangata Titama e taia ïa te Papaa. Arumaki maira e tae maira ki Matavera, rauka iora a Tere, mate atu ra ia, kotikoti iora, kai atura. E arumakiia maira tetai e tae mai ki Pouara, rauka mai ra tetai, a Tiaori, mate atura ia; keia ia e te etene, kainga ia atura e te tangata. E kite akera a Pa e Kainuku, riri atura i taia ia ra nga Papaa, akakite atura e, na Makea, ko te are akari te ara.

E kite akera a Moe-itiki-oki e kua mate te Papaa kua taia, e kua ta atura i a Nati te vaine Papaa; kua kai atura i te vaine Papaa ra e noo oki i tona ngutuare. "Aue te etene e!" Kare i tangi ki te vaine meitaki. Ko te tokoā ïa i nga Papaa i taia; toko toru tane, okotai vaine. Ko Veretini e tangata Nu Zilani ïa ka tokorima.

E tae akera ki te aiai, kua kake maira te Papaa ki uta, ka tamaki.

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Tera a Nga-Tangiia ma Avarua kua noo ki roto i te ngangaere te pipinianga. Kia kake mai te Papaa ka opu ua, kua tae maira te poti ki uta, kua kake maira tetai Papaa, ko Tumu te ingoa, kua taki maira i te pupui. Mate atura te tangata ko Kitikiti-akiri, topa atura ki raro. Kua ati atura te tangata ki te enua, kua tari i to ratou apinga ki te maunga ma te atua, e ono ra i te nooanga. Kua aere atura nga ariki, kua akamoe i te au—ko te puaka e te kava te kai—i te aereanga e tiki atura i nga rangatira kia kake mai ki uta. Kua ongi atura i te Papaa ma nga rangatira, tari atura i te nono ki te paī e. Kia ope kua tutaki maira te Papaa i te aronga rave angaanga, e kua akaoki mai te tangata i runga i te paī ki uta.

Aere atura te paī, apai atura i a Tapairu-ariki e Matakava-au e Kupauta, vaooia akera a Tapairu e Matakava-au i Aitutaki; apai atura a Kupauta, ki Panape, noo atura i reira, i apii ia atura a ia i reira ki te tuatua na Te Atua, e i reira i tuatuaia e kua akaokiia mai a ia, vaooia akera ki Tupua'i, akaipoipo atura ki nga vaine i reira, tokorua; e mate atura ki reira.

Tera rai tetai pekapeka, kua aru katoa a Veretini e Te Are i Nga-Tangiia ma Te Au-o-tonga e tamaki i a Aro-rangi. Kua pupui atura a Te Are i nga tangata o Aro-rangi, e mate atura, tokoā tei mate i te pupui. Kua rave atura a Veretini i te pupui ka pupui i te katoatoaanga o te tangata i runga i te maunga te noo tupati ua ra. Kua ui atura a Tua-ivi ki a Veretini, ka tae te poaki ki reira, kua karanga maira a Veretini, "Okotai pupuianga e mate ei! Kare tetai e ora." Kua karanga atura a Tua-ivi, "Auraka e pupui; e kopu tangata ïa noku." Kua oti ua; kua oki maira te tamaki—tokoā rai tangata i mate i taua ra ra.

Kua noo tetai tangata ki uta nei no runga mai i taua paī ra ko Tupe te ingoa; kua noo a ia ki tetai tama a Pa; kua akaipoipo atu i tetai vaine nana: e tangata Nu Zilani a ia. E kua apii aere a ia i te tangata Rarotonga i te ravenga e mate ei te Papaa i te ta. Kua aere atura tetai tangata Rarotonga, ko Kurikuri te ingoa, e metua a ia no Pa; kua akakite atura a ia ki nga rangatira o te pai kua apii a Tupe i te tangata i te ravenga e mate ei te Papaa.

Kua kake maira nga Papaa ki uta i te enua i te popongi akarata; e tae atura ki Turangi, te kainga i noo ai tau tangata ra, ka kapiki "E Tupe!" Kua ara maira Tupe e tomo maira ki vao; opu atura e mate atura a Tupe i taua Nu Zilani ra. Kua oki atura nga tangata ki runga i te paī. Ko te mua ïa o te pekapeka i tupu i taua paī ra ka noo ei i te enua nei.

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[TRANSLATION OF No. 13.]

THE COMING OF GOODENOUGH'S SHIP TO RAROTONGA IN 1820.

WRITTEN BY MARETU.

(THE Native part of this account is copied from the Rev. Thos. Chalmer's copy, which had been written apparently to supply the numerous omission of words in the original copy by Maretu himself. This is the first part of a long story of Maretu's life and work, which practically gives a history of Rarotonga from 1820 to 1840. Amongst Dr. Wyatt Gill's papers is the following, which, perhaps, is copied from a tombstone:—

"MARETU."

"A missionary from Nga-Tangiia, who died 25th January, 1880. He was admitted into the church on 31st August, 1833, and he then took up the work of God. He assisted the Rev. Mr. Pitman in teaching the Gospel at Nga-Tangiia; and it was he who built up the church at Mangaia Island and at Manihiki Island. Subsequently he became guardian of the church at Nga-Tangiia in Rarotonga. He was engaged for 47 years in the work of God."

We do not know the name of Goodenough's vessel, but he himself was one of the early traders to New Zealand from Sydney. The little that is known about him is not much to his credit. He was the first white man to land on Rarotonga, though the island was not discovered by him, but by McCoy, the acting-captain of the celebrated "Bounty," who, on his way back to Tahiti after the mutiny had occurred, and after they had set adrift Captain Bligh, R.N., in a boat near the Tonga Group, the "Bounty" laid to off Rarotonga, and McCoy was therefore its first European discoverer. But naturally McCoy had no chance of reporting his discovery, for after a stay at Tahiti he took the "Bounty" on to Pitcairn Island, and there ran her ashore. Maretu describes as follows the visit of the "Bounty": "There came here a very large ship, but the people did not land. Two canoes went off to that ship, and bartered some goods from the white people, amongst them the *Anāe*, or . . . ;* they purchased these things with fowls, coconuts, and bananas. As they left, a man named Maia stole a large box from the ship, and in it was found the orange and the *motini*, or . . .* Makare (McCoy) was the name of the captain. One of the chiefs who went on board, named Tamarua, reported that they had *taro* swamps and young banana trees, besides young bread-fruit trees and many packages of *anāe*, or . . . with stones (? iron) also. They were

* Mr. Savage has omitted to fill in what these two things are.—EDITOR.

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wild with astonishment at that ship. It was from thence we obtained the first oranges, whilst Kaputini procured a *mautini* from there." This was in the year 1788, about the month of May.

The Rev. William Gill* in his "Gems from the Coral Islands" (Ward and Co., London, 1850) was the first, we think, to report Goodenough's proceedings at Rarotonga. The Rev. John Williams (the martyr of Erromanga), in his "Missionary Enterprises," of 1846, does not say anything about Goodenough's visit, and hence he has always been accredited with the discovery of the island. It was John Williams, no doubt, who first reported its existence to the world.

Mr. Savage has been good enough to look through this MS. and make some corrections.)

The following is the translation of Maretu's account:—

"Formerly, in the heathen times of Rarotongan, a white man's ship came, whose captain's name was Kurunaki (his New Zealand Maori name was Kurunape), whilst Tivini (? Stevens) was the mate; Tiaori, Tere, Taparau, and Tumu were the names of other white men (of the crew). Kaōa and Tino were black men, and Veretini and Tupe were New Zealanders. Te Are and Tomi were from Tahiti, with their wives Tavai and Tumai. There were two white women named Mere (Mary) and Nati, but there were four white women altogether on the ship.

The ship anchored in the harbour at Vai-kokopu, Nga-Tangiia (east side of the island). Their object was to dig *nono* (a tree plant†). They remained here for three months. That ship brought certain news; it was told by Veretini: they told about God, whose name was Tiova (Jehovah) and Tititarai (Jesus Christ). He was the great God of heaven and of all countries—such was the name they disclosed.

Trouble grew up with that ship, partly due to the Rarotonga people, who incited the white men to take food, coconuts, pigs, and women. The women were also another cause of trouble on account of their desire for the white men; and the white men were also to blame because they followed after the women and carried them on board the ship. There were sixty natives engaged in the white men's work in digging the *nono*.

This was another cause of trouble: Veretini (the New Zealander) and Te Are (the Tahitian) went with the Nga-Tangiia and Te Au-o-tonga people to make war on Aro-rangi (at the west side of the island). Te Are shot at some of the Aro-rangi people and killed four of them. Then Veretini took the gun in order to fire on the body of the people who were on the mountain standing close together and in a line.

* Not to be confounded with Dr. William Wyatt Gill.

† The *nono* is the *Morinda citrifolia*, a shrub, the wood of which is yellow and of no use. Rev. W. Gill suggests that Goodenough mistook it for Sandlewood, and hence his collecting it.

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Tua-ivi* asked Veretini if the bullets would reach them; he replied, 'One shot will kill them all; not one will live!' Then said Tua-ivi, 'Do not shoot at them; they are relatives of mine.' That was the end of it; the war-parties returned home—there were four people killed on that day.

There was a man named Tupe (a New Zealander) from the ship, who dwelt ashore with the son of the chief Pa; he had married a native woman. He taught the Rarotongan people a method, or laid a scheme, by which the white men could be killed. One of the Rarotonga men, named Kurikuri, a relation of Pa, disclosed this scheme to the officers of the ship.

Then some of the white men came ashore at early dawn; and when they reached Turangi, the village where that man Tupe was staying, they called out, 'Tupe!' Tupe got up and came outside the house, when (the white men) caught him and killed that New Zealander, and then the party returned to the ship. This was the commencement of the trouble with that ship that stayed at the island.

(Another trouble was) the *nono* growing in front of the *marae* about to be dug up by the white men; the people became angry at the defilement, or desecration, of the *marae;* the food was taken right up to Arai-te-tonga, belonging to Makea Tinirau. The store-house of coconuts belonging to Makea was taken away to Nga-Tangiia to be placed on the ship by the men who had charge of that store-house. When Rupe learned this he was sorry on account of his elder brother's (property), and he followed up the white men with the coconuts, overtaking them at Titama, where they were resting, the white men and the man carrying the coconuts. Rupe said to the men that two of the white men should be killed—Tiaori and Tere—those were the ones to be killed.

Rupe came to Turangi and entered the house of Tupe (New Zealander) and asked for an axe. "Give me the axe! I am going to cut some wood." He did not disclose his intention to kill the white men. He took the axe, and when he had reached Avana, at Kai-reva, where was the house of Te Ika-moe-ava, he found Veretini (the New Zealander) at the door, drunk with the native *kava*, and two Rarotonga women cleaning his head of lice. Rupe called to him, 'O Rangi!' and when he (Veretini) turned his head to Rupe, the latter made a blow at his neck and cut off his head, the body falling another way. This man (? Veretini) was a fine man and a brave one, with a tattooed face, a son-in-law of the natives, who gave him the name of Rangi. Rupe did not lament or condole with their daughter (she was probably a niece of Rupe, daughter covers much more than one's own daughter) named Rangi uira, who was the wife of Veretini. He turned the body of the man over into the house.

* This man, Tua-ivi, was Makea Tua-ivi of the Karika family.

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Just then Tivini, the mate, and Taparau (white man) arrived on the scene, and called out to Rangi (? Veretini). Rupe came forth from the house and struck at Taparau with the axe; he fell down dead, whilst Tivini made off for the ship; Rupe gave chase but did not overtake him. Tivini fired at him, but had no ball in his gun. So Tivini escaped, and getting into the boat went off to the ship, where he reported that the white men had been killed ashore. Great fear now came upon the natives who were working for the white people on board the ship lest they should be killed (in revenge). But the white men did not attempt to harm them.

Now this was the cause why the white men were killed—the plundering of the coconut store-house of Makea; hence was Rupe enraged and killed the white men, as he said (he would do) to the man at Titama. He followed them up to Matavera, where he found Tere and killed him; his body was cut up and eaten. Then he followed on to Pouara, where he caught another, Tiaori, whom he also killed; his body was stolen by the heathens and eaten. When the chiefs Pa and Kainuku heard of this they were very angry. They were told it was on account of the taking of the coconuts from Makea's store-house.

When Moe-itiki-oki heard that some white men had been killed, he killed the white woman Nati; he ate this woman who was staying (as a guest) in his house. 'Alas! the heathen!' There was no compassion shown to this fine woman. She was the fourth one of the white people who had been killed—three men and one woman. Veretini, the New Zealander, made the fifth.

When evening arrived, the white men came ashore to fight. The people of Nga-Tangiia and Avarua had hidden themselves in the forest. The boat landed with the white people to catch them; one named Tumu (white man) brought with him his gun and shot a native named Kitikiti-akiri, who fell down dead. The people had fled inland, taking with them to the mountains their goods and their gods, and stayed there six days. Then the *arikis*, or high chiefs, came forth to make peace offerings—pigs, *kava*, and food—to fetch the officers ashore. Then they saluted the white men by rubbing noses, and carried some *nono* to the ship. After this had been done, the white men paid the natives who had been working for them, and sent them ashore.

When the ship sailed away they took with them Tapairu-ariki, Mata-kava-au, and Kupauta, the two former of whom they left at Aitutaki Island, whilst Kupauta was taken on to Panape (Ponape of the Caroline Group, north-west Pacific), where he was left and where he learnt the word of God, and from there, it is said, he was returned and left at Tupua'i Island, where he married two women, and afterwards died there."

(Here ends Maretu's account of these proceedings. We have altered

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in translation the position of two of the paragraphs, as they were not in their proper order in the original.)

Amongst Dr. Wyatt Gill's MSS. is the following song, which bears on the above events and mentions many of the names. As it was evidently composed at the time of Goodenough's departure, it is valuable as a confirmation of the foregoing.

E AKATARA, NO TE TAMAINE A RUPE I TE RIROANGA KI TE PĀI O KURUNAKI.

Na Itio i Tata, 1870.

Tena te kimi te kimi, aua ana ra toro e—
Te kimi i a Veia raua ma Apetini,
I to raua tuaine kua riro ki te pāi.
A uira ma te aa, i te kave i te metua
Ki te oko auri, kua rauka te tia,
Omai ki te enua, kia ei nga ariki,
Me koai te kite.
Tena a Tiaori te taki i te kava
I te ere i te puaka, i te titiri i te akari,
Kua matakutaku Takitumu ma Te Au-o-tonga,
Puai-kura te vaka, te vaka i puia ki te rakau kava,
Te rere nei a Te Purotu ma Kamoe
Ki te ta i a Tiaori, kua oro na te ara.
Kua tapu arumaki, kua topa ki Titama.
Kua okioki au, ki te pokipoki aere,
Ki te akamoe au, ki te vavao taua.
Kua topa ki Turangi, i karanga mai
"Oi a Tau-ariki, E tama E!
Ka akapua ua ake nei.
Omai tai auri, kua tae taku riri
Kua eke mei te rangi, kua pukupuku,
Kua otooto ua ake nei taku riri."
I tikai e Makea, kua inga Veretini raua ko Taparau,
Kua ao i te kainga kaore iora e ano
Poroki ki te teina "E Te Aranui e!
Ei kunei ra koe, ka ano au ra e,"
Oō, ka roa rere ē, ē.

(It is hardly worth while translating this song, for it only embodies what has already been translated in the story. It is a lament by Rupe and his family for Tapairu and her friends who were carried off. It tells of the deeds of the Europeans seizing the food, etc., desecrating the *maraes*—how they were killed, etc.; how certain men were killed with the *rakau-kava* (gun); and mentions places where the events happened. —Stephen Savage.)

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No. 14.

E TUATUA NO TE KAI-TANGATA I RAROTONGA.

Na Maretu i Tata, 1873.

TE tuatua nei tetai pae tangata e, no te kaki i kai ei i te tangata i Rarotonga. Kare ïa! No te meamea-au i akamou-pukuia. Kare e umū-tangata a nga ariki, na nga toa ma te akamoupuku te umū-tangata; kare e tika i nga ariki kia kai i te tangata, ko te kanoenoe aea te kaki ki te kai-tangata. No reira i kore ei e kai nga ariki, ko te pou aea te tangata i te kai. No te mea e kai meitaki te matū o te tangata. Kare oki e poā mei te puaka e te ika e poaia, kare te tangata e poā. No reira nga ariki i kore ai e kai i te tangata, ko te kanoenoe aea te kaki. Kare te tangata e kai ua ia i te au; kia tamaki ei reira e kaingaia; ka ara i nga ariki mei kainga ua ia i te au; ka pamokotiia e nga ariki e kave ei i te puaka na Tangaroa ki Vaerota; tena te pau e puaka e kavaata, e ara te kai tangata i te au, ka ara i nga ariki ma nga mataiapo.

Kua kitea te umu tangata mua ki Rarotonga nei, na Tangiia; koia oki i a Tutapu. No te meamea-au o Tutapu i te umuumu i a Tangiia e ta kia mate, mei Tahiti mai tana aruanga i a Tangiia e ta kia mate, e tae mai ki Mauke; oro atura a Tangiia ki Atiu; kua aru mai rai a Tutapu ki reira; kua oro atura ra a Tangiia ki Aitutaki, aru rai a Tutapu ki reira; kua oro atura a Tangiia ki Porapora; tei reira atura a Tutapu, kua ngarangara iora a Tangiia. Kua iki iora i te ariki ki reira, i a Pa, e nga mataiapo ma te kau taunga i a Mo're e Tangara, e Potikitaua e Tara-mai-te-tonga. Akataka iora i te au toa ki mua i te vaka. Kua tae mai a Tutapu.

Kua oro atu ki runga, e tae atura ki Maketu kua aravei akera i a Karika ki reira; e pāi ta tangata rai tona. Kua akara iora a Karika e rai to Tangiia tangata. Kua mataku iora a Karika i a Tangiia; kua oronga maira e Karika i tana tamaine, i a Te Mokoroa-ki-aitu ei vaine na Tangiia. Kua oronga atura ra a Tangiia i te au no Karika. Kua tupu iora te pekapeka i te au tangata no Tangiia; kua oa atura tetai tangata i te au ki te rima o Tangiia, titiri atura ki raro i te tai. E riri akera a Karika, kua oronga atura a Tangiia i te pare-kura ki a Karika ei tutaki i te au i kore na i paria no Karika.

Kua tuatua akera a Karika, "Ka aere taua ka kimi e enua." E rai to Tangiia tangata, e rua rau, oko itu o Karika. Kua karanga maira a Karika ki a Tangiia, "E na raro koe; na runga au."

Kua aere maira a Tangiia; e po akera kua tuku iora i te rima ki raro i te tai, kua anū te tai. Kua tuatua maira a Tangiia ki te au tangata, "Kua taeke a Karika i a tatou kia mate ki te tai-ruakoko. Ka oki tatou ki runga i te itianga o te ra." Kua tae mai ki te enua

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kua topa iora a Tangiia i te ingoa o te enua ko Rarotonga—ko te na-raroanga mai ona i te taekenga a Karika i a ia kia na raro mai a ia i te tai-ruakoko kia mate a ia no te riri i te au i kore ra e omaiia nona. E tonga te matangi i tae mai ei ki te enua nei; no reira taua ingoa na i karangaia ko Rarotonga. Kua topa iora i te ingoa o te ava i u mai ai ratou, ko Te Ava-ki-Avaiki; e tetai ingoa ko Te Ava-tapu. Kua kake mai ki uta i te enua kua tutau iora i te pai ki Miromiro, a kua akatu aere iora i te au marae. E tae ua atura ki Avarua, kua tae maira a Tutapu ki Nga-Tangiia nei. Kua aere e tokorua puke tangata, ko Ue (Uenga) raua ko Tautenga e kimi i a Tangiia. Kua kitea atura ki Avarua; kua ui maira a Tangiia, "Tei eā a Tutapu?" Kua karanga atura ra a Ue e Tautenga, "Tera! E kimi rai i a koe e ta kia mate." Kua karanga maira a Tangiia ki a raua, "E oki, e karanga atu ki a Tutapu ei au; auraka ei tamaki; kua oti ua te tamaki." Kua tae maira raua ki a Tutapu kua akakite atura raua i ta Tangiia i tuatua mai ki a raua, ei au. Kua karanga maira a Tutapu, "Penei apopo e tipinapeia te upoko nanā mei nui ki te tokotoko."

E popongi akera kua aere atura a Tutapu ki te kimi i a Tangiia; aravei akera ki Tapae; kua tamaki atura ki a Tangiia; kua inga mai ra a ia i a Tangiia. Kua kapiti maira a Karika ki a Tangiia i te tamakianga i a Tutapu; eke tumu iora a Tutapu i a Tangiia ma Karika, e (? i) Mataroa kua pou tetai papaki toa o Tutapu i a Tangiia ma Karika. Kua aruaru tika a Tangiia kia rauka rava a Tutapu. E tae atura ki Te Atu-kuri, kua topa iora nga kiikii o Tutapu, i tapāia ai taua rangi i a Kiikii. Kua ririnui te tamaki, kua pou te au toa o Tutapu, kua tae ki Matavera, kua pu a Tangiia ma Karika i te nū, e akairo āūtū no raua. Kua akataka iora a Tangiia i a Karika kia na tai a ia, na uta a Tangiia ma tona pae tangata, na tai a Karika ma tona pae tangata. E tae atura ua atura ki Pouara, kua pou te au toa o Tutapu; okotai toa toe o Tutapu ko Potukura te ingoa. Kua mate i a Tangiia te ta, toe iora ko Tutapu. Kua oro atura a Tutapu ki te maunga, kua aruaru atura a Tangiia kia rauka i a ia a Tutapu. Kua ta atura ia Tutapu ki te rakau, kua pātiki ua te rakau ki runga i te mokotua. Kua oki atura a Tutapu ki tai, kua rokoia atura e Tangiia, kua ta akaou atura ki te rakau, kua tapaia atura te poo-avae o Tutapu, kua tapaia taua ngai ra ko Te Toka-tapaia, ko te tainga-o-te-tanga (sic) te ingoa. Oro atura a Tutapu ki Nga-Tangiia, kia tae ki te pai kia ora. Kua aruaru ua tika atura a Tangiia ki a ia. Kua oro atura ki te maunga kua rokoia atura e Tangiia ki raro i te puna vai i Te Vai-kura. Kua opu atura a Tangiia i nga mata, kua nanao atura, kua opuku atura ki te va'a. Kua kapiki maira nga atua ki runga i te rangi, "E ariki kai vave koe, E Tangiia!" Kua tuatua atura a Tangiia, "E aa au ka kore ei e kai vave, E taku atua? Ka vao ka aea? Tana aru aereanga i aku e tae ua maira nei ki te po. Ko te po

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teia, e taku atua!" Ko tetai ïa ingoa i a Rarotonga ta Tangiia i tapa ko "Te Po-Rarotonga." Kua akamama atura i nga mata o Tutapu ma nga atua i te rangi, kua apai atura i te kopapa ki tai.

Kua ta'u atura taua kopapa ra ki te ūmū, e vaiē pakari anake te ta'u i a Tutapu. Tera ka uke mai kare ua i maoa, te mata ua, kare i vera i te ai. Kua topaia i taua ngai ra, ko Mata-veravera. Kua apai aere atura kua tae ki Matavera; kua ta'u atura ki reira, kare rai i maoa. Kua topaia taua ngai ra, ko Mata-vera, no te mea kare rai i maoa. Kua aere kapiti iora a Tangiia ma Karika, kua aere atura raua ki Avarua ma te apaí aere rai i te kopapa o Tutapu. Ka rua ūmū kare rai i maoa i te aī.

Kua uí maira a Karika ki a Tangiia, "Koai te mua i te vaka?" Kua karanga atura a Tangiia ki a ia, "Ko Kau-kura!" "Teiea a ia?" "Tei Takutea!" Kua tuatua maira a Karika ki a Tangiia, "Ka tiki i a ia. Tei a ia te tuatua ravenga e maoa ei te tangata nei, no te mea e ariki a ia." Kua ūnga atura a Tangiia i a Te Ariki-tara-are e Tangi-au, e Keu, e Te Akatauira. Kua kore i Takutea, kua kimi atura ki o Atiu ka kitea atura ki Aitu (? Atiu). Kua aere mai ra e rokoia maira a Tangiia e Karika, kua topa ki Arorangi, a opu atura a Kau-kura ki Arorangi, rokoia atura e tae ki Tokerau, tei reira a Karika raua ko Tangiia, aravei akera ki Inave. Kua ui maira a Kau-kura ki a Tangiia, "I akapeea korua i te ta'u i a Tutapu i kare ei e maoa i te ūmū?" Kua tuatua mai a Tangiia, "I ta'u ua!" "No reira i kore ei i maoa!" Kua apai atura e ratou i a Tutapu ki Vai-kura; kua ta'u atura ki reira, e Ngatae te vaiē i te ta'u e te anu (? aru); kua maoa atura a Tutapu ki reira; kua topaia taua ngai ra ko "Te taonanga i a Tutapu." Tera te mea i maoa ei, i karakia ïa, kia oti tuata ka anga, ei reira e maoa.

Kua tuatua a Kaukura ki a Tangiia, "Kua kite korua e, e ariki a ia, e karakia, ei riera ka ta'u." Kua maoa atura Tutapu kua kai atura. Ko te tu tenana o to te kai-tangata. Ko te umu tangata mua tenana ki Rarotonga nei. Ka tupu ei te tangata ki Rarotonga nei, kua tupu rai te tamaki mua ki Rarotonga nei i a Tangiia ma Karika i a Tutapu. Ko te tumou rai te meamea au, ka tupu ei to tetai kino ka akamoupuku ei ki tetai; koia katoa te ture a Te Atua; no te meamea-au rai ka umuumuia e te ture a Te Atua. . . .

Tera rai tetai umu tangata tei Arorangi, kua urikava a Nga-Tangiia ma Te Au-o-tonga ki Arorangi, nga ariki ma nga mataiapo ma te vaine ma te tamariki; e aere ua, kare e tamaki. Kua noo atura ki Arorangi, i karangaia tetai tuatua e, e ara i aere tena na Pa; kua kave a ia i te maro o Tangaroa ki Arorangi no Tinomana; e pati maro a Tinomana ki a Pa, kave atura e Pa te maro o Tangaroa nona. Ko te ara ïa i tuatua ei i aere ua te tangata kare i inangaro i te noo ki to ratou kainga. Kia ope ki a Arorangi kua akariro to Arorangi i a ratou ei akiree, kua akaao i a ratou te . . . ko te aiteanga i taua

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tuatua ra, ko te akiree ko te akaao koia oki e tuikaa. Kua tua ia te tangata ki tera matakeinanga ki tera kopu-tangata e pini-ua-ake a Arorangi. Kua kino te onge kua kaingaia te tangata, i tera ngutu are kua ta i ta ratou akiree kua kai. Kare e tamaki i tupu ana, i kaingaia, e kai ua. Kua noo tetai ngutu are kua mii ua ma te tuatua, "E akapeea atu ooki kua aueuou kua akiree e." Kua mii ki te ora kia ora, kare e ora, e ora, kua ao, kua akireē.

E kite akera a Pa kua kainga te tangata, kua oro maira i te pō ki Nga-Tangiia nei; kua aru maira tetai papaki toa i a Pa. Kua tupu atura te tamaki kua autu atura a Pa ma te au tangata toa i piri mai ki a ia. Kua inga atura Te Vakanui, kua mate to ratou, e oki atura ma te riri. Kua okï akaou te tamaki, kua autu atura Te Vakanui, kua eke iora te au tangata tei piri mai kia Pa, kua putaputa ratou i te rakau tamaki, toe iora e varu ngauru tangata toe. Kua ati atura ratou ki te maunga i Piako. Aere atura a Ruru ki te Atukura noo ei. Kua puta i te korare, e kia meitaki te puta kua tamaki akaou atura, pou atura Te Vakanui, autu mai ra ratou. Kua eke atura a Nga-Tangiia ma Arorangi ma Te Au-o-tonga i raro; kua takiora ua mai te tangata tane, te vaine ma te tamariki, ma te vaine a tetai ariki kua riro mai ei akinee. Kua takiora na ia mei a Arorangi mai, kua takina ki Piako e tao, e kai, ei tutaki i tei pou i te kai ki Arorangi.

No reira i kainga ïa ei, e akamoupuku. E kia au te enua, kare i kai tangata, kia tupu te tamaki kia rauka mai te tangata mei te tamaki ei 'pu-kuru-vaa-nui' akaputu e. Kia oti te pure e Pa, ei reira e apai ei ki Vaerota e tanu ei ki Paetae, ei reira tanu ei, ko nga vaarua e tanu te tangata mei i te tamaki. Kia rua ra e tutara ia te tangata mei te tamaki mai pirau oti. Ka tikina ia rai ki raro i te vaarua ka uakaki-naia ra ka apaina ia ka kai. No te mea e tangata akamoupuku ia. Kare e kainga ia te tangata kare i akamoupukuia.

Kua vai te tuatua ikuiku i roto i te au kopu tangata no taua kainga ia aua tangata ra i Arorangi ra i te urikavanga ra ki a Arorangi, e tae ua mai ki te au uki rava rai.

Kua kite au i ta toku metua umu-tangata; tokoā o Ngati-kati i pou i a Ngati-Manea i Arorangi—ki Arorangi i taua mate ra—tokoā a Ngati-uinga i te tutaki me te mea kua rai e nga tamariki katoa. Kua kite tikai au kua angai to matou i a maton ki taua umu-tangata ra, ma te iku mai ki a matou, auraka e ngaro-poina. No reira i arumaki i a Arorangi ki te maunga noo ei, rokoia mai ei na te tuatua na Te Atua i ora tei akamoupuku ïa.

No te akamoupuku i kainga ïa a Tute; e meamea-au, tari ua i te vaine ana ki runga i te pai noni aere ua i te puaka ma te kai e tae ua atu ki Arai-te-tonga ki a Makea-metua; kua rave i te are akari, kua tari atu, kua auē taua ariki ra. Kua tae mai te akamoupuku a Rupe, kua ta, kua mate te meamea-au. Kua karanga rai nga ariki e tanu i a Tute; kia po, kua aere mai te akamoupuku e kai.

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Kare te rai o te tangata e kai i te tangata, na te aronga toa ua te umu-tangata; kare te ui ariki e te aronga mana o te enua—tena ua ta ratou, e umu puaka e te ika o te tai, e te moa. Naringa te ui ariki e te aronga mana o te enua e kai ana i te tangata, kua pou te tangata i te kai. No te mea e kai tuui te tangata, e kare e noe te kaki kia kai i te tangata, kare e poa mei te puaka e te ika, e kai matu vave te ūā o te tangata i kai tangata. No reira i kore ei te au ariki e kai. Tera tetai; ka ara nga atua, i a Rongo-ma-tane ma Tangaroa i te rangi—okotai ake umu-tangata ko tei rangi ua, ko ta Rongo-ma-Tane ma Tangaroa. Koia oki tei tuatuaia mai e nga atua ki a Tangiia kare e tika kia kainga ia, e ariki kua kai vave no te riri o Tangiia, kua apuku i nga mata o Tutapu.

Kari oki e ngai putuputu ïa te tangata kia tamaki ua e ngai ia. Kia au te enua kare e keia tangata, ka ara i nga ariki ma te aronga mana; ka tuku karere ia e kave na Tangaroa ki Vaerota; e puaka te pau, e te kava-ata a te kai tangata i te au . . . o anga o nga ariki ma te aronga mana. Kare e tamaki putuputu ana; kia akakoko ua te tangata, tetai ki tetai ka vaa ua, ka akakoromaki ua kia akatupu rai te ariki i te tamaki, ei reira e tamaki ei. Kare te toa e akatupu ua i te tamaki, na te ariki e akatupu, ei reira rai ei kino ei te enua, kua tupu i te akamaara i te akamoupuku taito.

Otira ua tei taka.

[Translation of No. 14.]

A WORD ABOUT CANNIBALISM AT RAROTONGA.

Written by Maretu, 1873.

Translated by S. Savage.

SOME people say that cannibalism in Rarotonga is due to an acquired taste for man's flesh. It is not so. It was on account of acts of arrogance, spiteful oppression and sacrilege, that revenge was sought for, or taken, and human flesh eaten. The *ariki*, or high chief, never had human-ovens; it was only the warriors and those below the rank of chief who indulged in such ovens. The *arikis* would not countenance the eating of human flesh—they discouraged such acts. No chief would eat of human flesh lest the example would be followed by the people, and thus they would acquire an unsatiable craving for such flesh; that is the reason why the chiefs would not eat it, lest the craving would become so great that there would be no satisfying it—it would become a habit, and the people would soon kill one another and very soon all men would be killed (consumed). The fat of man was delicious; it had not the strong taste or smell of

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pig-flesh or fish; human flesh was not strong but very sweet. This was the reason why the chiefs would not eat of that flesh lest the craving for it afterwards became ungovernable. No one ate human flesh during times of peace; only when war prevailed. To eat human flesh during times of peace was a grave offence against the *arikis*, and any person so offending would be condemned. In the case of any person killed in times of peace, by another, for the purpose of a feast, the *arikis* sent their *karere* (messenger) to give notice that the body was to be conveyed to the shrine of the god Tangaroa, at Vai-rota[1] (spelt by most Rarotongan historians as Vaerota),* as an offering to that god, and in place thereof pigs and *kava-ata*[2] were ordered to be substituted at the feast, for to eat human flesh during times of peace was a breach of the *ariki* law; anyone offending would be acting in defiance of the rule of the *arikis* and chiefs.

As far as our knowledge goes back (that is to say of events that happened on Rarotonga) the first eating of human flesh in Rarotonga occurred in the days of Tangiia and Tutapu;† it was in consequence of the arrogance and hatred of Tutapu, who desired to kill Tangiia, and who followed the latter from Tahiti to Mauke Island; from there Tangiia fled to Atiu Island, to which place Tutapu followed him; and then Tangiia departed to Aitutaki Island followed by Tutapu. From thence Tangiia sailed away to Porapora Island of the Society Group, to which place Tutapu followed him. Here Tangiia became possessed of a great fear. It was at this island that he elected an *ariki*, or high chief, over his people named Pa (or Tai-te-ariki, the son of Iro—Maori, Whiro), besides minor chiefs, and the company of priests, that is, More, Tangara, Potiki-taua, and Tara-mai-te-tonga. He also appointed warriors to guard the bows of his canoe. Then Tutapu arrived.

Tangiia then departed to the S.E. (*runga*—east), and on his arrival at Maketu[3] he met with Karika, who was on a war expedition (from Manuka or Manu'a of Samoa Group).‡ Karika saw that Tangiia's people were numerous, and therefore he was afraid to attack him, and gave his daughter, Te-mokoroa-ki-aitn to Tangiia as a wife. Tangiia conceded the *Au*, or supremacy to Karika; but the chiefs on Tangiia's canoe would not permit this, and one man (named Pou-te-aria) seized the *Au* (or token of supremacy) from the hand of Tangiia and threw it into the sea.[4] Karika was angry at this, and therefore

* Vaerota must be right for the Maoris of New Zealand know the name as Waerotā, and it is that of one of their ancestral homes north-west of Fiji. The numbers in the text refer to notes at the end.—EDITOR.

† The mean number of generations from Tangiia to the year 1900, is twenty-six, which would make him to have flourished about the year 1250.—EDITOR.

‡ Karika had been driven away from Manuka on account of his arrogance.—S. SAVAGE.

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Tangiia gave him his *pare-kura*[5] (scarlet head-dress) as compensation for the *Au*—which the chiefs on Tangiia's canoe would not allow to be given to Karika.

Karika then proposed that they should go in search for a land—Tangiia's people were 400 (*e rua rau*, which means twice 200), whilst Karika's were 140 (*okoitu*, means twice 70). Karika said to Tangiia, "You proceed to the west, I will go to the east."

So Tangiia came away on his search (to the land he had been told of by the gods), and at night he dipped his hand into the water (and found it cold). He said to his people, "Karika has deceived us, with a purpose so that we might perish in the 'Tai-rua-koko'" (the ocean of great waves believed by the Rarotongans to lie to the south of their island; other historians say that this was a great whirlpool). "Let us return to the sun-rise." So they finally arrived at the land, (to which Tangiia gave the name of Rarotonga, because of the south-westerly course they had been deluded into following by Karika,[6] which led them to the 'Tai-rua-koko,' on account of his anger at the loss of the *Au*. It was a south wind that brought them to the land, and hence is the origin of the name Rarotonga (west and south). He gave the name of Te-ava-tapu-ki-Avaiki to the entrance where they came through the reef, another name of which is Te-ava-rau.[7] The canoe anchored at Te Miromiro, and then they commenced to build the *maraes*. When they got as far as Avarua, Tutapu arrived at Nga-Tangiia. Two men named Ue[8] (Uenga) and Tautenga went off to search for Tangiia and found him at Avarua. He enquired of them, "Where is Tutapu?" The two men answered, "He is here. He is searching for you to kill you." Tangiia then said to them, "Return, and tell Tutapu it is to be peace, not war; the war is at an end." So they returned to Tutapu and told him what Tangiia had said to them—it was to be peace. Then Tutapu replied, "By this time to-morrow his head will be cut off by my great and thirsty spear."

In the morning Tutapu went to look for Tangiia, and they met at Tapae, and the former attacked Tangiia, but he was defeated by the latter. By this time Karika (had arrived and) had joined his forces to those of Tangiia, and Tutapu was routed by Tangiia[9] and Karika, and when the fighting reached Mataroa one whole company of Tutapu's warriors was killed. Tutapu fled, and Tangiia at once followed to take him, and during Tutapu's flight his neck ornaments (wreaths) fell off at Te-atu-kuri, and hence that part of the land was named *Kiikii* (the name of the neck ornaments). The fighting now became severe, and all Tutapu's warriors were done for; they reached Matavera where Tangiia and Karika planted coconut-trees to commemorate the victory. Then Tangiia arranged with Karika that the latter should go by the shore, whilst he went by the inland road with his men (along the Ara-nui-o-Toi). By the time they arrived at Pouara

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all Tutapu's braves had been disposed of except one named Potukura. Tangiia succeeded in killing him, and none were now left but Tutapu, who fled to the mountains whilst Tangiia followed after to catch him. Tangiia threw a spear at him but struck him on the back and it glanced off. Tutapu then fled seaward, but was overtaken by Tangiia, who again thrust at him with his spear and wounded him in the heel,[10] hence is this place called Te-toka-tapaia—"killing of the man."

Tutapu now ran off to Nga-Tangiia so that he might reach his canoe and be saved, but Tangiia followed him at once, when he turned to the mountain again, and was overtaken by Tangiia at that part of the stream at Avana, called Vai-kura (Ruddy-water—it got this name from the fact of Tutapu bathing his wounded foot there; the blood flowing from the wound caused the water to turn red), where Tangiia (presumably after killing his enemy) dug out his eyes and swallowed them. (See note.) Then the gods in the heavens spoke, saying, "Thou art an *ariki* who eats too soon, O Tangiia." Tangiia replied, "Why should I not eat at once, O my god? Until what time should he be left? His pursuit of me has reached even to Hades (po). This is the Po, O my god!" One of the names given by Tangiia to this land was Te-po-Rarotonga. The eyes were then offered to the gods, whilst the body was taken down to the seashore.

They then proceeded to cook the body in the *umu*, or steam-oven, using hard-wood as firewood to cook Tutapu. When the oven was uncovered, the body was not cooked; it was underdone (*i.e.*, had not been altered by cooking—it was not warmed by the fire). The name of that place was consequently called Mata-veravera. The body was then taken to Matavera (Rangi-atea) and there cooked again, but it was not done. Then Tangiia and Karika both went on to Avarua, taking the body with them. There had thus been two ovens, neither of which had cooked the body.

Karika now asked Tangiia, "Who is the foremost man in your canoe?" (What Karika asked was: "Who takes precedence in your tribe?") To which the latter replied, "Kaukura."[11] "Where is he?" "At Takutea." Karika then said, "Let him be fetched; he has the proper formula that will cook the body because he (Tutapu) is an *ariki*." (The body was *tapu*, or sacred, and until the sacredness of *ariki*-ship had been removed, the body would never be cooked.) Tangiia therefore sent off Te-Ariki-Tara-are (probably means Potiki-taua, for Te-Ariki-Tara-are was not yet born), Tangiia-au, Keu-karakia, and Te-Akatauira. They did not find Kaukura at Takutea but at Aitu (? Atiu). On their return they found Tangiia and Karika, who had removed to Aro-rangi, where Kaukura followed them and found them at Tokerau; they met at Inave. Kaukura asked of Tangiia, "In what way did you two proceed to cook Tutapu, seeing that the oven

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would not cook him?" Tangiia replied, "Just in the ordinary way." "That is why it would not cook." They then carried Tutapu to Vai-kura (Vaia-kura) and there cooked him again; the firewood used was the *ngatae** (the coral tree), and finally Tutapu was completely cooked; hence is that place called "The-cooking-of-Tutapu." The reason why they succeeded this time was that the *karakia* (or incantations) were used, but first of all the sacredness of *ariki*-ship must be removed—whilst that remains the body is sacred to his gods.

Kaukura then said to Tangiia, "You now see he was an *ariki*; first use the *karakia* and then cook." Now that Tutapu was cooked he was eaten. That is the custom of cannibalism. That was the first cannibal oven in Rarotonga.† When the population got to be many in Rarotonga then wars commenced. The first great war in Rarotonga was that fought between Tangiia and Karika against Tutapu; afterwards measures had to be taken so as to prevent arrogance and causes for revenge lest hatred spring up between the people, one towards the other. The laws of God are the same; rebellion was punished and the ignorant and arrogant heathen were induced to forsake those ways and become docile and meek.

There was another instance when cannibalism was indulged in on a large scale in later days, when the people of Nga-Tangiia and Te-au-o-tonga became as persons bereft of reason and went like animals to Arorangi,‡ the *arikis* went followed by the chiefs and the women and children; they went not for the purpose of fighting, they just went without reason. Some historians say that Pa-ariki committed an offence against the god Tangaroa, that he had taken the sacred girdle belonging to Tangaroa to Tinomana-ariki, because that *ariki* had begged him to give him a *maro* (girdle). (Tinomana was the high chief of Arorangi, the direct descendant of Tangiia-nui.) Pa took this girdle and gave it to Tinomana. That was the sin committed that made the people leave their homes; they had no desire to remain at their homes, they seemed to be bereft of all reason. When all these people had arrived in Arorangi, the people of that place treated them as pet pigs, that is to say they were treated as slaves, and they were divided among the people of Arorangi—each section of people had their share and each family had theirs divided out to them in turn—thus each man or family in that district had a certain number of captives or pet pigs to slay and eat when they choose. It was at this period that a great famine came over the land and the people started

* I think the writer has made a mistake, for *kuru* was the wood used, that is, wood of bread-fruit tree.—S. SAVAGE.

† This may have been the first to the writer's knowledge, but there were cannibal feasts here before Tangiia came.—S. SAVAGE.

‡ All the chiefs did not go, only the Pa family and the chiefs in his division.—S. SAVAGE.

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to eat human flesh; each household killed some of their captives and ate them. There was no war—simply killing and eating. The people used to sit in their houses and mourn, and made no effort to save themselves. They simply said: "What can we do; we are like mad people and are captives." They mourned for something to happen or someone to save them, but there were none; they had become foolish and were now captives. (The word *akiree* means captive or pet pig.)

When Pa saw what was happening to his people, that they were being killed and eaten, he fled one night to Nga-Tangiia, and he was pursued by a body of warriors. Pa fought them and won; certain warriors of his tribe (who had not gone to Arorangi) joined him, and with Pa at their head made war. At this time the great tribe (Takitumu-te-nu-roa) had lost its prestige; they had lost many of their tribe. Pa and his warriors attacked their enemies, but were driven back. They retired in great anger, and after a time again attacked and were victorious. Most of the warriors who fought with Pa were wounded, receiving many spear thrusts, and only eighty unwounded warriors were left. They retired to the mountain at Piako. Ruru (a warrior) went to Ati-kura and camped there; he had been wounded by a *korare* (spear). He stayed here until his wounds healed and then joined the war-party again. In the end the great tribe of Puai-kura-Arorangi was overthrown, and Pa and his warriors descended into their settlement and led the people away captives like a pack of animals; they did not kill them then, but led and drove them like a herd of cattle—men, women, and children. They took one of the *ariki's* wives as a pet pig, tied her up like a pig, and drove her along the road; they led her to Piako and killed, cooked, and ate her there, besides killing a large number of the other captives and eating them in revenge for those of their own tribe who had been killed and eaten at Arorangi.

The reason why these people were killed and eaten was revenge. When peace was made, man-eating ceased, but when war commenced, human flesh was again eaten. After a fight, the Takitumu tribe always assembled at Pu-kuru-vaa-nui (see note[12]). After prayer to the gods, the bodies of the slain were conveyed to Vaerota and buried in the ground at Paetae (Paeta), for there they had made special holes in which to place the bodies. The bodies were left in these holes for two days, until they were softened, and until the fighters had arrived at the general feasting place, when the bodies were again taken up and taken away and eaten; because they were of the people on whom revenge was sought. If a man was killed and no one hated him, his body was buried and not eaten.

From that time word has been handed down from father to son in each family of the acts that took place at Arorangi; of the killing and eating of some relation during their captivity there whilst they were

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bereft of reason. Word was passed to each generation to seek satisfaction.

I myself have seen my father's human oven. There were four of Ngati-Kati killed by Ngati-Manea at Arorangi, and four of Ngati-uinga were the payment for those four, including a lot of children. I have actually seen cannibalism, for some of our family gave us some human flesh to eat from that oven, and instructed us never to forget that revenge was to be taken by us. In consequence the people of Arorangi were chased to the mountains (Maunga-roa), and it was whilst they were there living in their fort that the Word of God was brought to this land, which saved them from revenge.

It was through revenge that Tute (one of the New Zealanders of Goodenough's ship, 1820) was eaten; he took his Rarotongan wife on the ship after having committed a sacrilege; he seized upon pigs, the property of several people, even as far as Arai-te-tonga, where Makea-metua lived. He seized all that *ariki's* coconuts and carried them off. This *ariki* lamented loudly for the loss of his property, but the avenger came—Rupe was the avenger who killed Tute for his act of sacrilege. The *arikis* said that the body was to be buried, but the avenger Rupe waited until night and then he came along and took the body and ate it.*

The generality of people did not eat human flesh, but the human ovens were indulged in by the warriors (who ate the contents); the *arikis* and the principal people (*i.e.*, all high chiefs) of the island did not do so—they had their hogs, fish, and fowls to eat. It was fortunate that the *arikis* and chiefs were not cannibals, or all men would have been eaten; because man's flesh is delicious to eat and the desire of it would have become overpowering, if human flesh had been generally eaten. It is not of a strong taste or strong smell like hogs and fish. Human flesh was very rich, especially the thighs and regions of the kidneys, and human flesh was very fattening. The *arikis* would never partake of human flesh, to eat such was even an offence against them, moreover it was an offence against the gods Rongo-ma-tane and Tangaroa in the heavens. There is only one occasion in which the gods joined in a human feast or approved of it and that was when Tangiia hastily swallowed the eyeballs of Tutapu, when the gods Rongo-ma-tane and Tangaroa reproved him and said he should first offer them their share—theirs was the first offering; that is why they reproved Tangiia.*

There were not many places of refuge when fighting took place; it was generally in the open, and there the people gathered together for strength. Whilst peace lasted, no person was seized upon and killed, for such an act was a breach of the authority of the *ariki* and

* See paper No. 13.

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the chiefs; in case anyone was killed, a messenger would be sent by the *arikis* to take the body to the shrine of Tangaroa at Vaerota, and in place thereof hog and *kava-ata* were partaken of.

There were other kinds of wars—that is war by angry words one to another; one man would goad another on until words of great anger passed between them—they would have patience until the *ariki* would declare war; they would then meet in proper battle. The warriors themselves never commenced a war, the *ariki* was the one who declared war; then evil would spread over the land and the many buried wrongs would be revived, old hatreds would be remembered.

That is all I remember.

NOTES.

[A word about Cannibalism.]

1. *Vairota*: This should be spelt Vaerota, this is a *marae* on the rocky shore on the eastern entrance to the Nga-Tangiia Harbour or Avarau. The *marae* proper was destroyed some years ago by a hurricane which swept over it, and totally destroyed it. Victims for sacrifice used to be taken here and hung up by the heels on the iron-wood trees, and the blood allowed to run on the sand. The old people tell me that the sand here turned quite red because of the quantity of blood that had been spilt. It was one of the great *maraes* of Rarotonga. Kainuku-ariki was the custodian of this *marae*.

2. *Kava-ata*: The *kava-ata* was the fully matured *kava* plant, which had grown such large tops that they had to be propped up the same way as tomatoes are treated. The drink made from this was full-flavoured, and always enjoyed when partaken of.

3. *Maketu*: This Maketu was not the Island of Mauke, it was the name of one of the islands in the Pau-motu Group. The place called Maketu, on Mauke Island, is only a large stone, which had been used as a hearth stone. I think Col. Gudgeon mentions this stone in one of the numbers of this Journal in Notes and Queries. Te Rei and Vakapora say that Maketu was an island in the Pau-motu Group, and that Tangiia never met Karika at Mauke. I hope to be able to translate my version of this meeting very soon.

4. *Tangiia offering the Au or supremacy to Karika*: All the Takitumu chiefs say that Tangiia never offered the *au* to Karika; he offered him a companionship or *ariki*-comradeship, that is to say, offered to make him equal in rank to himself. This, of course, the chiefs would not agree to, and Pou-te-aria, who was a high chief, seized the emblem, and in getting away to another part of the canoe with it, it fell into the sea; hence this man received the new name of Au-topa (the fallen emblem of *ariki*-ship.) This man has descendants now living at Arorangi, Rarotonga. I have this family's version of story, which will be given when I send in the full history of Tangiia-nui.

5. The Mataiapos, or chiefs, deny that any *pare-kura* was offered to Karika; their ancestors would not allow this; for at the time they stood equal to Karika; he was conquered by their canoe, and had it not been for Karika handing over his daughter to Tangiia, Karika would have been killed, for after she had been given to Tangiia as his wife, Tangiia said to Karika, "I adopt you as a son; I give unto you a mother which is the backbone of my canoe, *i.e.*, the chiefs and

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warriors on the canoe." Thus Tangiia secured safety for Karika, for he wanted the latter as an ally in the forthcoming struggle with Tutapu.

6. Karika resented the action of the *mataiapos*, or chiefs, in their scant respect shown to him, and he, therefore, gave Tangiia wrong directions as to the course to steer, as he desired that Tangiia and his followers should perish. They also tell me that the Tai-rua-koko was a great whirlpool in the ocean where the waves rose mountains high—many miles to the south of Rarotonga.

7. Te-ava-rau: The name given by Tangiia to the entrance at Nga-Tangiia, which means, "The-two-hundred-harbours"; the name was given by Tangiia from the fact that he called and entered into two hundred harbours in his flight from Tutapu-aru-roa.

8. *Ue and Tautenga*: These two were relatives of Tangiia's, and as soon as Tutapu landed at Nga-Tangiia they hurried on over the reef to Avarua, for they knew that Tangiia was there, and warned him that Tutapu had arrived, and advised him what to do. The writer does not state that these two men stole Tutapu's canoe whilst the battle was in progress, and sailed out to sea with it. They knew that reinforcements were coming from Iva to assist Tutapu, and they sailed out on the track by which the Iva canoes would come so as to intercept them and so tell them that Tutapu was killed (they knew he would be killed) with all his followers, and they alone were the survivors and had escaped with the canoe. In order to give colour to their story they cut and stabbed one another with their spears, they stood up in the canoe in doing this; soon they had made many wounds on one another, and thus when they fell in with the Iva fleet they stopped them and called out, "*Tupapa ua nei—Uenga ma Tau-tenga, kare e marikonga te taua a Tutapu, kua eke te tamaki, ko maua ua nei e ora nei.*" Which translated is, "We stand alone before you—Uenga and Tau-tenga, the cause of Tutapu was useless, t'is overthrown, the host is routed—and we alone survive to tell the tale." This story of the battle between Tangiia and Tutapu is a very, very, small portion of the full narrative, which I hope to shortly translate, which gives the names of all the warriors of any note who were of Tutapu's party and were killed.

9. The *mataiapos* do not agree with the writer that Karika took part in the fight, they state that all he did was to guard the shore, following up the fight as it progressed forward inland, killing any of Tutapu's party who tried to escape by way of the beach, and guarding the roads so that none of the enemy could get to the rear and attack Tangiia from behind.

10. This story does not agree with many others for they say that Tutapu was wounded between the big and second toe, that Tangiia and Tutapu were engaged in single combat at the time that this happened.

11. The allusion to Kaukura here seems out of place in the way it is put, for Kaukura was already at Rarotonga; in fact he came here before Tangiia with Iro-nui-ma-oata. Iro had picked him up at Takutea Island, and at his request brought him on to Rarotonga. Tutapu visited Rarotonga shortly after, and he and Iro departed to Tahiti where Iro met his relative Tangiia-nui, and lived at Tahiti for some time as the guest of Tangiia. It was at this time that Iro's son Ta-i-te-ariki was born, and was adopted by Tangiia and called Pa-te-ariki-upoko-tini. For when Tangiia made his tour round the island he came across the tribe of Kaukura who joined him, for they were part of his own people who had arrived on the island previous to Tangiia. Again Kaukura was an ancestor of Tangiia's, and had been deified by the Kaukura tribe, thus:—

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Kaukura
|
Amaru-ariki
|
Amaru-enua
|
Kaungaki-ariki-ki-te-marama=Te Tupa-ki-Avaiki
|
Tangiia-nui

12. Pu-kuru-vaa-nui: This was the principal *Koutu-ariki* of Takitumu, in the same manner as Arai-te-tonga was the principal *Koutu-ariki* of Avarua. This was the first *Koutu-ariki* made by Tangiia, and within the limits of this *koutu* he built the *marae* Paeta. This was where he created Ta-i-te-ariki as an *ariki* over Takitumu, and it was even a greater place than Arai-te-tonga, for it was at this *koutu* that all Takitumu met when great events were to be discussed. This *koutu* was named after the cause of the dispute between Tangiia and Tutapu:—Pu-kuru (bread fruit-tree), vaa-nui (great mouth) which meant the great and many words of anger he had with Tutapu over the division of this tree.

S. Savage, Rarotonga.

No. 15.

E MANA NO AKO-AKATURI-ROA.

KUA kimi a Akō i te ravenga e rauka ai i a ia te vaine nei, ko Miritau-akana; tera tana ravenga: Kua tau i te kai na taua vaine ra; kia rongo mai a ia e, kia maoa te kai, kua akaunga i nga tupuna, karanga atura, "E nga tupuna! Aere; kavea te kai a te vaine a tatou." Aere atura nga tupuna e kave; e tae atura ki tetai ngai, kua tuku ki raro kua kai i te manga memeitaki, ka tae ki te kikino era e apai ei. E tae atura ki te kainga o taua vaine ra, era e ui mai ei, "Naai tena manga?" Karanga atura raua, "Na to tāne; na Akō!" Karanga maira taua vaine ra, "Auē! naai i tiki atu te manga a tera puaka?" Ko taua manga rai ïa i tirla atu ei ki te aroaro o te puaka kia kai.

Ooki maira nga tupuna o Akō, e tae maira ki te ngutuare, te tiaki ua ra a Akō kia tae mai raua. Karanga atura a Akō, "E nga tupuna! Teea te puanga a te vaine a tatou?" Karanga atura raua i a Akō, "Tae ua atu maua, era i ui mai ei, 'E naai tena manga?' Karanga atura maua, 'Na to tāne; na Akō.' Kua rere mai ki runga kua kai taua vaine." Kua rekareka a Akō i reira; karanga atura i nga tupuna, "Te vai iora tetai manga a te vaine a tatou." Te tauru atura tetai; pera ua rai e ope ua ake te manga i te kainga, e tae atura ki te pou o te are ma te turuturu, kua pou a runga i te enua, kua noo ua, kare e ravenga.

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E tae akera ki tetai rā, kua ui atura a Akō, karanga atura ki nga tupuna, "E nga tupuna e! Eaa ake te manga toe i to tatou kainga?" Karanga atura raua, "E rua ika." Ui atura a Akō, "Teiea?" Karanga maira raua, "Tei te moana!" Ui atura a Akō, "Eaa te akairo?" Karanga atura raua, "E oe ua atu koe i te moana, na te kite ua koe i te manu i te rereanga, koia ïa, tei raro i reira."

E tae akera ki te popongi kua rave a Akō i te oe, te kete, te āo ma te matau, aere atura e taatai, kua kika i te vaka, oe atura ki te moana, kite atura i te manu i te rereanga, tuku atura i te matau ki raro, kua kai te ika, ii ua iora e ki akera te vaka, kua oe atura ki uta, apai atura i te ika ki te kainga. E tae i te kainga era i aao ei. Karanga atura ki nga tupuna, "Aere, kavea te ika a te vaine a tatou."

Aere atura nga tupuna, e tae ki tetai ngai, kua tuku ki raro kua kai; e pou akera. Apai atura i te ika kikino. E tae i te kainga o taua vaine ra, o Miritau-akana, kua ui maira taua vaine ra i a raua, "Naai tena ika?" Karanga atura raua, "Na to tane, na Akō!" Karanga maira taua vaine ra, "Auē! Naai i tiki atu i te ika a tera puaka?" Ko taua ika rai ia peke i te aroaro o te puaka kia kai.

Ooki atura raua, e tae atu ki te kainga, te tiaki ua maira a Akō, kua ui maira a ia, "E nga tupuna! Teia te ika a te vaine a tatou?" Karanga atura raua, "Tae ua atu maua, kua rere mai ki runga, kua kai." Kua rekareka a Akō, karanga atura i a raua, "Te vai iora tetai ika, te na runga atura tetai." Pera ua rai i te au ra katoatoa.

E tae akera ki tetai rā, oe atura a Akō ki te moana e ī i tetai manga ika. Puia atura e te matangi, paea atura ki te enua o Tane, tau atura ki uta i te po, kika atura i te vaka ki roto i te ngangaere, noo io i reira. Era i karanga ei, "Koai te ariki i uta nei nona te ava i tai? Tukituki mai, tukituki mai!"

Kua ara a Tane i reira, karanga atura, "Tu-te-maeva e! Tu-te-maeva e! Koai teia ariki i tai i taku ava?" Karanga te metua, "E moe! e taku ariki! e taruta po!" Pera ua rai e ao ua ake te po (? rā).

Kia tae ki te popongi, kua aere a Tane ki taatai e kakaro; kia tae ki raro i te ava, kua kite iora i tetai ara-vaka ke. Era e karanga ei, "Okotai ara-vaka; noai te rua!" Era i atoro ei; kia tae i roto i te ngangaere teia a Akō.

Karanga atura a Tane, "Auē te taaē e!"

Karanga maira a Akō i a Tāne, "E taae koe, e taae au! E tangata koe, e tangata au! E ariki koe, e ariki au. E atua koe, e atua au. Noou nui noku rai. Noou rekereke enua e nooia atu nei, e manuiri au ka ē; tapae vaitata ua mai nei au ki o ou." I reira a Tāne i rave ei, arataki atura i tona kainga. Kua pāpā i te vaiē ei tau manga ei angai i a Akō. Karanga atura a Akō i a Tane, "E tau te manga i toou enua?" Karanga maira a Tāne, "Ae!" Karanga atura a Akō,

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"Kare e tau te manga i toku enua, e maoa ua!" Ka tai tuatua ki te manava o Tāne. Kia tao te manga, karanga a Tane ki te tangata, kia aere (ki te) tuku tautai. Karanga mai a Akō i a Tane, "E tautai te ika i toou enua?" Karanga atu a Tāne, "Ae!" Karanga mai a Akō, "Kare e tautai te ika i toku enua, okotai ei tapa turuki e uakina, vaio atu te ika ka maitiiti aere." Ka rua ïa tuatua ki te manava o Tāne.

Kia pou te umu kai, kua noo; kia tae ki te aiai, karanga atu a Tāne, "E tungi mai i te kukui (*sic*) ei turama." Karanga mai a Akō, "E tuitui te turama i toou are?" Karanga atu a Tāne, "Ae!" Karanga atura a Akō, "Kare toku are e turamaia ki te tuitui; te ra ki tetai tara, te marama ki tetai tara; vaio e marama e ao ua atu." Ka toru tuatua ki te manava o Tāne.

Noo iora raua i reira e tae akera ki tetai tuatau ke, kua noo ngata a Akō, kua tangi i te enua. I reira i karanga ai i a Tāne, e aere raua; kua akatika a Tāne. Aere atura raua na runga i te vaka okotai; e kia tae ki te moana, kanō taua ariki ra i reira tangi atu ai:—

Ka kake ake, ka kake ake,
Ko Tu-tamaeva
Te Nu-roa-i-o-Iti
Kua au ra i ta taua tama.

Kanō taua ariki ra e reira tangi atu ai.

Ka kake ake, ka kake ake,
Ko Tu-tamaeva
E te Nu-i-Tari-kura
E manava nui ko au ra
I ta taua tama e.

(E rai te pee kare ra i taka i aku.)

Oe atura raua i te moana, e kia ngaro te enua, i reira i karanga ai a Akō i a Tāne, "E tupuna toou i raro i te moana?" Karanga atu a Tāne, "Ae!"

[Translation of No. 15.]

THE DEEDS OF AKO, THE PERSISTENT.

[The unknown Rarotongan who writes this story calls it the *mana* of Akō. Now *mana* means power, prestige, super-human power, but we fail to see that either meaning meets the case here. The story bears on the persistence of Akō in his love making, and also on his humorous intercourse with Tāne; but whether this is the god Tāne or a man's name is uncertain, for Polynesian gods are very anthropomorphic. It is the most humorous story we have seen from Rarotonga; and one can well understand the appreciation of the listeners as some old fellow would tell the story with that expressive gesticulation that adds so much to a

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narrative, and which is so characteristic of the Polynesian. Unfortunately the narrative is unfinished. Mr. Savage has kindly looked through the story and made some corrections.]

AKO-AKATURI-ROA sought some means by which he might secure the affections of the lady Miritau-akana, and this is the course he took: He proceeded to cook some food for the lady, and when it was nicely done he addressed his grandparents, saying, "O the grandparents! Go! Take this food to our lady." So the grandparents went off, and on their arrival at a certain place they set down their burden and proceeded to eat the choicest morsels, leaving the inferior parts, which they took on with them. When they reached the home of the lady, she asked, "Who is this food from?" The two old people replied, "From your (would-be) husband! From Akō." Then said that lady, "Alas, indeed! Who would fetch the food of that pig?" She then took the food and cast it before the pigs to eat.

Akō's grandparents then returned to the home, where they found Akō awaiting their arrival. He said to them, "O, the elders! Where is the abiding place of our lady?" They said to Akō, "When we got there the lady asked, 'Whose food is this?' We replied, 'It is from your husband; from Akō.' At this she seized the food and ate it." Akō was delighted at this, and then said to his elders, "There are still some morsels of food left." So other parcels of food were made up (and sent to the lady); and so it went on until all the food in the house had been consumed, as well as (other presents, even) the pillar and side posts of the house, until nothing but the bare ground was left, and no further means (of propitiating the lady) remained.

After the lapse of some time, Akō asked the elders, "O, the grandparents! What other food remains in our home?" They replied, "There is still the fish!" Again Akō asked, "Where?" The answer was, "In the sea." Akō then said, "What is the sign (means to obtain it)?" They replied, "You must paddle out to sea, and when you see many birds (hovering over the water), that is the place; they are below."

The next morning Akō took his paddle, basket, lines, and hook, and went down to the seashore, where he launched his canoe and paddled out to sea, where he saw the flock of birds, and there he let down his lines; the fish took the bait, and he continued to fish until the canoe was full. Then he returned and carried up his fish to his home; here he wrapped them up, and then said to the old people, "Go, and take to our lady the fish!"

So the old people went off on their errand, and at a certain place set down their burden and feasted on the best of the fish, taking on with them the inferior ones. When they got to the home of the lady Miritau-akana, she asked, "From whom are those fish?" They

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replied, "From your lover, from Akō!" The lady then said, "Alas! Who would go to the trouble of fetching the fish of that pig?" Then were those same fish cast before the pigs to be eaten.

When the old people reached home they found Akō waiting the result, who asked, "O, old people! Where are the fish of our lady?" They replied, "When we got there she rushed at the fish and ate them." Akō was very pleased, and said, "There are still some fish remaining; take some more as before (to the lady)." And so it went on for several days.

Some time after this, Akō again went out to sea to fish; but he was blown away to the distant land of Tāne, where he was driven ashore in the night. He hauled up his canoe into the forest, and stayed there. Then he shouted, "Who is the *ariki* inland who owns this passage (in the reef) on the shore? Shout your reply that I may hear!" This aroused Tāne, and he called out, "Tu-te-maeva ahoy! Who is this *ariki* at the shore (working) at my canoe-passage?" The parents replied, "Go to sleep, O, my chief! it is only a night vision." And this went on until daylight.

When morning came, Tāne proceeded to the shore to see who the new comer was, and when he reached the passage he beheld another, a different one to his own. Then he said, "There was only one passage (before); whose can the second be?" He then proceeded to search, and there he found Akō in the forest.

Tāne called out, "Alas! what a demon!" Akō answering him replied, "If thou art a demon, so am I! If thou art a man, so am I! If thou art a chief, so am I! If a god, I am one also! If thou art great, so am I! Thou art of the land and an owner who lives there; I am a stranger and may err; I landed near here on your shore!" Then Tāne took him and led him to his home, and split out some firewood to cook food to feed Akō with. Akō then asked Tāne, "Do you cook the food in your land?" Tāne said "Yes!" Then said Akō, "We don't cook food at my home—it is already cooked; the sun cooks it for me!"* This was the first word (thorn) into Tāne's heart. When the food was cooking, Tāne said to his men they must go and fish. Akō (hearing this) asked, "Do you catch the fish in your country?" Tāne replied, "Yes!" To which Akō said, "We don't catch the fish in my country —they come to my doorstep; all we do is to clean them, and the fish are left to kick and wriggle about." This was the second word (thorn) into the heart of Tāne (second slight).

After the oven of food had been eaten, they rested. When evening came Tāne said, "Light up the *kukui*† as a lamp." Akō asked, "Do

* Tane took this remark as a slight on himself.

† *Kukui* = *Tuitui*: *Aleurites triloba*, the candle-nut tree, the oily nuts of which are strung on the midrib of the cocoanut leaf and burnt as a candle.

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you use *tuitui* for a light in your house?" "Yes!" said Tāne. Then said Akō, "My house is not lighted up with *tuitui*—the sun is on one side, the moon on the other, and thus there is light until daylight!" This was the third word (thorn) into Tāne's heart (third slight or insult).

So they remained there together for some time, until Akō began to be restless and much regretted his own home. Feeling this, Akō proposed they should go thither, which was consented to by Tāne. They went away together in one canoe, and when they got out to sea that chief sat down and did compose his lament.

Now ascends, ascends,
Tu-tamaeva O!
To the Nu-roa-i-o-Iti*
And our son is Au.

Then the chief composes another *tangi*:—

Ascends, ascends,
Tu-tamaeva
To the cocunut-at-Tarikura
I have the courageous heart
The son of us two.

(The song is a long one; I did not catch the whole of it.)

So they paddled away on the ocean until the land was lost to sight, and then Akō asked Tāne, "Have you an ancestor under the sea?" Tāne replied, "Yes!" (This story ends abruptly here.)

NOTE.—This Akō was a member of the Pa family, a descendant of Tai-te-ariki. —S. SAVAGE.

No. 16.

E TUATUA NO TE KAPŪA-ANGA I TE ENUA RA KO TAURUTU (KOIA A RURUTU).

NA VAKAPORA-UATINI, Rarotonga.

TERA tikai te ingoa i taua enua ra ko Te-rae-o-te-pau. Kia tae atu ra taua tangata ko Tangi-taura i reira i tapaia'i te ingoa o taua enua ra ko Taūrutū; no Rarotonga nei taua tangata ra, aere ei aia ki taua enua ra. Ko te tangata mua aia mei Rarotonga nei tei tae mua ki taua enua ra ko Te-rae-o-te-pau. Tera te mea i tae ei aia ki taua enua ra, i peke aia no ta raua ēkai ma Vakapora-Taūi; tera te tu:

* A place mentioned in the story of Taaki (Maori, Tawhaki) at the Fiji Group.

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E teina aia no Vakapora, nana i tiaki a Makatea e tona kiato; tera te ingoa i tona marae ko Te-Ara-ka-nii; tera te tumu i te pekapeka ko te atinga kare aia e pā ki a Vakapora, ka taapu nana koia rai te rangatira. Kua tiki a Vakapora te atinga, kare e pā, kua pera ua'tu rai. No reira kua akatupu a Tangi-taura i te tamaki ka tā i a Vakapora kia mate, ka rave i te enua nona. Rave atu ra i a Puanono, rave atu ra i tetai papaki i te tua-repo i Karekare. Tera te ingoa i te repo tana i rave, ko Puautu, ko Paenga-kope, ko Kaekae, ko Uru-pukapuka, ko te Are-toa-i-Peau, ko Teii, ko Punao-riki; ko te tumu tena i te tamaki, tamaki atu ra ki Makatea. Tera nga toa o Tangi-taura, ko Kuri-ava, e Ngati-ava; tamaki atu ra ma Vakapora e ona nga toa; mate atu ra a Kuri-ava ma Ngati-ava e to raua papaki tangata. Tera tē ingoa o nga toa o Vakapora i taia'i ratou ko Ariki-po, ko Aitu-pao, ko Rangi-onu e to ratou papaki tangata. Tera te pee:—

Ka peke te āo ki te Makatea
  Ei toa koe kia mate roa e Tangi-taura,
Akataka-riri mainaina taau kainga—
  I toku nei kainga ake.
Ka peke te āo ki te Makatea—
  Te āo ra ki te Makatea.
Ko Kuri-ava ko Ngati-ava—
  Akamaia ki te turanga na Aitu-pao—
Ka mama'i a Ariki-po ei toa koe kia mate roa a Tangi-taura.

Riro atu ra te koutu i a Vakapora ma te kainga; tuaruia atu ra a Tanga-taura ma tona kiato kia aere. Tarai iora a Tangi-taura i te pai, topa iora i te ingoa ko Te Ara-ka-nii, akatere atu ra to ratou vaka (pai) ki te moana ka aere tikai ratou ki Kuporu, no te mea ko te enua ia o Tuiti-ariki. Puia atura ratou e te matangi ki tetai enua ke; tera te ingoa o taua enua ra ko Te-rae-o-te pau; kake atu ra ratou ki uta, topa atu ra te ingoa o taua enua ra ko Taurutu, koia tei karanga i teia tuatau ko Rurutu; ko Taurutu te ingoa i topaia'i ki taua enua e Tangi-taura, e ingoa kainga no Vakapora i Rarotonga nei. Noo iora a Tangi-taura ki reira, anau atu ra tana tamaiti, topa iora te ingoa o taua tamaiti ko Marava, ki te ingoa o tona teina ko Akarava. Kua oki mai aia ki Rarotonga nei, noo atura ki o Kaitua, nana i akakite mai e, kua tae ratou ki tetai enua ko Te-rae-o-te-pau te ingoa. Kia kite a Akatauira (koia a Te Ariki-tara-are) i te pai i aere mai ei a Akarava ma tona tini tangata, keia atu ra aia ma tona tini tangata aere atu ra ki Enua-Manu (koia a Atiu) noo atura ki reira, anau atu ra tona uanga ki reira, koia a Ngamaru-Ariki, no reira i tuatuaia'i e ko Ngati-Te-Aka-tauira.

NOTE.—This history corresponds with my notes on the History of Atiu, the Ngamaru family give their geneaology showing descent from this Akatauira. That he came from Rarotonga.—S. SAVAGE.

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[TRANSLATION OF No. 16 BY S. SAVAGE.]

THE ORIGIN OF THE NAME OF THE ISLAND OF RURUTU (FIRST CALLED TAURUTU).

BY VAKAPORA-UATINI.

THE real (or original) name of that island was Te Rae-o-te-pau. When the man named Tangi-taura went to that island he called it Taurutu.

That man was from Rarotonga and he went to Rurutu. He was the first Rarotonga man who visited that island—Te Rae-o-te-pau.

The reason why he went there was, that he was driven away from here through a feud that existed between him and Vakapora-Taūi; he was a younger brother to Vakapora, and he and his *kiatos* (relations, followers) had charge of the land Makatea. The name of his Marae was "Te Ara-ka-nii." The cause that led up to the dispute was the tribute he had to render to Vakapora; he refused to perform the obligation when called upon, he withheld it as he was a *rangatira*, and refused to acknowledge the right of his elder brother to demand tribute from him. Vakapora sent repeated demands for the tribute but failed to exact it. This went on for some time, at last Tangi-taura made war, and seized upon the family lands of Vakapora named Puanono and part of the swamp land in Karekare. The names of the swamps he seized were—Puautu, Paenga-kope, Kaekae, Uru-pukapuka, Te Aretoa-i-Peau, Teii and Punao-riki. This was the cause of the war—this war took place at Makatea. The names of Tangi-taura's warriors were Kuri-ava and Ngati-ava. Vakapora and his warriors and their fighters fought Tangi-taura and his two warriors and their men, with the result that Tangi-taura was beaten, and his two warriors Kuri-ava and Ngati-ava were slain with all their followers. (Tangi-taura and his own men were spared). The names of Vakapora's warriors were Ariki-po, Aitu-pao and Rangi-onu, they and their followers killed the two opposing warriors with their followers. Here is the song commemorating the event:—

The fight raged and was won at Makatea—
  Be thou a warrior strong to kill Tangi-taura
Thou will have to fight fiercely for thy land—
  My land thou would'st despoil me of.
The battle was fought and won—at Makatea—
  Won back my supremacy at Makatea.
The warriors Kuri-ava and Ngati-ava—
  Were shamed and overthrown by Aitu-pao.
Be strong—leap lightly O Ariki-po!
  Oh warrior brave—overcome and slay Tangi-taura.

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Vakapora thus got possession of the *koutu* (see note) and the lands formerly held by Tangi-taura, and drove Tangi-taura and his *kiatos* (immediate followers) off. Tangi-taura built a canoe and called it "Te Ara-ka-nii," and he and his followers sailed away to sea. He intended going to Kuporu (Upōlu, in Samoa) the land of his ancestor Tuiti-ariki. But they were blown out of their course by the wind to another island, the name of which island was Te Rae-o-te-pau. He and his crew landed, and he called that island Taurutu (now known as Rurutu), he called it Taurutu—that was one of the Vakapora family lands at Rarotonga. Tangi-taura lived on that island, and a son was born to him there; he called that son Marava—named him after his younger brother Akarava. The younger brother Akarava returned to Rarotonga and dwelt with Kaitua, and he told the news of their having reached an island named Te Rae-o-te-pau. When Akatauira (otherwise Te Ariki-tara-are) learnt of the vessel in which Akarava and his many men came in, he (Akatauira) stole it, and with his people sailed away to Enua-manu, that is to say Atiu, and remained there. He there begat the line of Ngamaru-Ariki, it is from him the tribe of Ngati-Te-Akatau-ira receive their name.

NOTES.

Koutu.—A *koutu* is what would be called the Court of Royalty, it comes before a *marae*; for in calling out the title of an *ariki*, or of a high chief such as a *mataiapo*, the name of such *ariki* would be called out by the public speaker, then his *koutu* would be named, and then the *marae*. The *ariki* being the head of the Court, and each member of the *ariki* family had the royal right of proclaiming themselves "a white pebble" of that *koutu*—a proof of their royal rank; each son or brother or daughter of the *ariki* can, as *rangatiras*, call themselves *kirikiri-tea-tea*, white pebbles, or stone of so-and-so *koutu* (name). *Maraes* were built within the limits of a *koutu* as a rule; sometimes one *koutu* contained three to four *maraes*. A *koutu* was a place where all the chiefs or priests met to discuss any tribal event of note; certain stones were set up as seats, called *akinanga*, on which the chiefs sat during the discussion; only the head of each family could take a seat on these stones in an *ariki's koutu*—that is to say the head of each *mataiapo* or *rangatira* family. Other *arikis* of other districts had also special seats; in Takitumu, Pa-Ariki would take the chief seat as supreme *ariki*, and Kainuku next, Tinomana next, and Makea next. Pukuru-vaa-nui is the name of Pa-Ariki's *koutu*. It is my intention to send in a paper on this subject, as there seems to be some doubt and misunderstanding as to the difference between a *koutu* and a *marae*.

In this instance Tangi-taura held this *koutu* as a member of the *mataiapo* family Vakapora, subject to the jurisdiction of the chief (his elder brother) or *mataiapo* Vakapora. Tangi-taura could have his own *marae*, but not a *koutu*; that alone was the right of the elder, no one of a lesser rank than a *mataiapo* had the right to hold a *koutu*.

Kiato.—*Kiatos* were generally the descendants of the younger branches of the family; they had a certain status in the tribe.

Tuiti Ariki.—This man is the ancestor of Vakapora; he came to Rarotonga with Tangiia-nui from Tahiti. He came from Kuporu (Upōlu) originally, and

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with his brother Te-Ariki-Nuku-a-ki-roto left Karika's canoe, and joined Tangiia at Makatea, an island in the Paumotu Group.

S. SAVAGE.

I find from the "Rarotonga MSS." Vol. I., p. 55, (Te Ariki-tare-are's version) that Kaitua mentioned in the foregoing narrative was the elder brother of Akarava (also mentioned above), both belonging to the Vakapora family. These two flourished about 20 generations ago, or say, about the year 1400, and this gives us a rough idea of when the island of Rurutu received its second name.—EDITOR.

ANCIENT BELIEF OF THE RURUTU PEOPLE.

AMONG Dr. Wyatt Gill's papers is the following note in the Rarotongan dialect describing a very peculiar belief of the Rurutu Islanders :—

"About man when the body dies: The 'Vaerua kino,' great evil spirit, comes and swallows the dead man's spirit into his belly. After a certain time the evil spirit evacuates the spirit. He (the evil spirit) then scrapes the inside of a coco-nut, and on completion he crushed the coco-nut in a *kumete*, or bowl, and into this he placed the human spirit, and then stirred it about. This causes the spirit to become a 'Vaerua-rikiriki' (little spirit) also an evil spirit, to work for the great evil spirit, and to be at his command to be sent here and there. Such was the belief of the heathens of Rurutu."

No. 17.

KO TE TERE MAI A AREKEA MEI UEA MAI.

NA ITIO I TATA.

E TUATUA teia no tetai tangata, koia a Arekea, i te tuatau i te ariki o Rarotonga koia a Are-ariki. Tera te vaine ko Takareu; ko te tuatau ia i aere mai ei a Arekea.

Kua akaruke a Arekea i tona enua, koia a Uea, e tona ariki, koia a Te Pou-o-te-rangi, ko te ariki ïa o Uea. Ko tana tama ko Te Pou-o-rongo, ko tona tuaine ko Te Maora-o-Avaiki. Ko te tuatau ïa i tae mai ei a Arekea ki Rarotonga nei.

Tera te taoonga o taua tangata ra, e tumu-karakia, mei i a koe na te tu, ko te aronga taau e apii na, ko te anau karakia ïa, kia taka i a koe te aiteanga i taua tuatua ra. Kua aere mai taua tangata ra ko Arekea ki Rarotonga nei, kua akaruke i a Uea, kua aere mai taua tangata ra; ko Atupa te tapere, ko te Puna-o-Arekea te kainga, tei Avatiu te marae koia a Paepae-tua-iva.

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Tena nga tumu-karakia i reira—ko Renga-ariki e ko Taai, ko Arekea te tokotoru. Kua unga mai nga karere i te tiki i a Arekea, kua vave te pure i Uea. Kare a Arekea i keu. Tera tetai ingoa ra o Uea, ko Varekao, ko te ingoa vaerua ïa, ko Uea te kopapa. Tera nga karere i ungaia mai, ko Maunga-piko, ko Kopu-ivi, ko Ikuveru, ko Te Aputa-rangi, e ko Koura. Kare a Arekea i keu. Kua tupu i reira te riri o Te Pou-o-te-rangi, ko te ungaanga mai i te tama, i a Ea, koia a Karika, e Katu, e Takua, e Mavake, e Mara, e Aroā.

Tera te au tiki i te vaka, ko Muu-tonga, ko Motea ïa, ko Muu-tokerau, ko Akatorau ïa, ko Kona, ko Te Avaro, Te Ariki-karo-matangi, ko Ria ïa, ko Tuarā, ko Parapu, ko Rutunga, ko Tapuoti, e te vaka, e Tangiia.

Te openga ïa o tei reira tuatua.

[Translation of No. 17.]

THE VOYAGE OF AREKEA FROM UEA ISLAND.

Written by Itio.

THIS is a word about a certain man named Arekea, in the times of Are-ariki, *ariki* of Rarotonga; his wife was Takareu—that was the period he came to Rarotonga.

Arekea abandoned his home at Uea Island, and his *ariki* named Te Pou-o-te-rangi (lived 30 generations back from the year 1900—see table at end of "Hawaiki") who was the *ariki* of Uea. His son's name was Te Pou-o-rongo, and his sister was Te Maora-o-Avaiki. That was the period that Arekea came to Rarotonga.

The profession of that man was a recitor of *karakias* (incantations, invocations, &c.—a priest), just like you (Dr. Gill), and taught the same kinds of things, prayers, &c., you will be able to understand the meaning of that word. That man came to Rarotonga, abandoning his own island of Uea. Atupa was the district, and Puna-o-Arekea his home, at Avatiu was his *marae* named Paepae-tua-iva (at Rarotonga).

The following were the priests in those days at Uea: Renga-ariki, Taai, and Arekea was the third. Messengers were sent to fetch Arekea, as the *pure* (prayers) were about to be said at the *marae* at Uea; but Arekea did not respond. Another name for Uea was Varekao, the latter being its 'spirit' name, Uea was the 'bodily' name. The names of the messengers who were sent were Maunga-piko, Kopu-ioi, Ikuveru, Te Aputa-rangi, and Koura. But Arekea would not stir. Te Pou-o-te-rangi was very angry at this; and then sent his son Ea—the ancestor of Karika, Katu, Takua, Maoke, Mara and Aroa (Rarotongan families).

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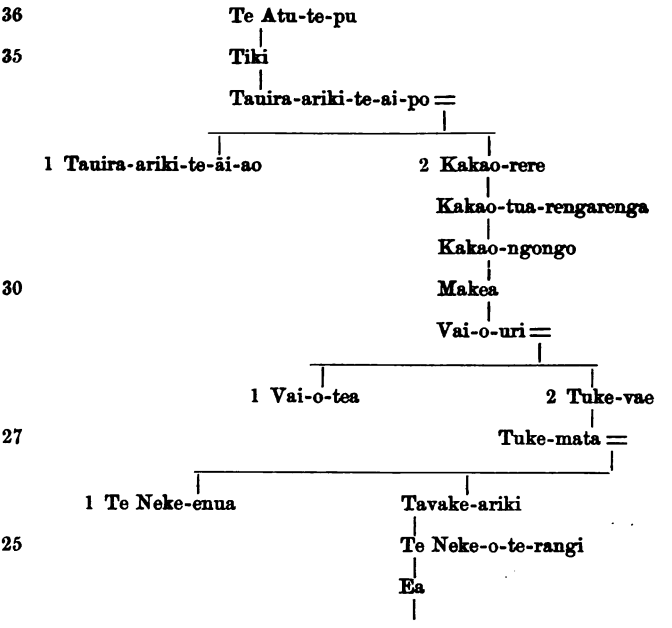
Those who fetched the canoe were Muu-tonga, or Motea, Muu-tokerau, or Akatorau, Kona, Te Avaro, Te Ariki-karo-matangi, or Ria, Tuarā, Parapu, Rutunga and Tapuoti, and the canoe, and Tangiia [sic].

There is not a great deal of interest in this story, except as showing that the ancestors of the Makea family once dwelt at Uea, or Wallis Island, some 180 miles west of Samoa, and also as showing the extent of the voyages undertaken by the old Polynesians. The story does not say so, but the probability is that Arekea was expelled from Uea for neglect of his duties. The chief Ea, mentioned, was the father of Karika who came and settled in Rarotonga, *circa*, A.D. 1250, at the same time as Tangiia.

In Dr. Wyatt Gill's papers is to be found the genealogical table of the Makea family, which, however, makes Karika, mentioned above, to have flourished twenty-three generations, instead of the mean of twenty-six, from the year 1900. These kind of tables have not much interest for the general reader, but they are the only means we have of building up the chronology of the Polynesians, and will yet be of the greatest use to the future historian of the race.

The names of those who 'fetched the canoe,' above, leave rather the impression that they are emblematical names for the winds, &c.

This is the pedigree :—



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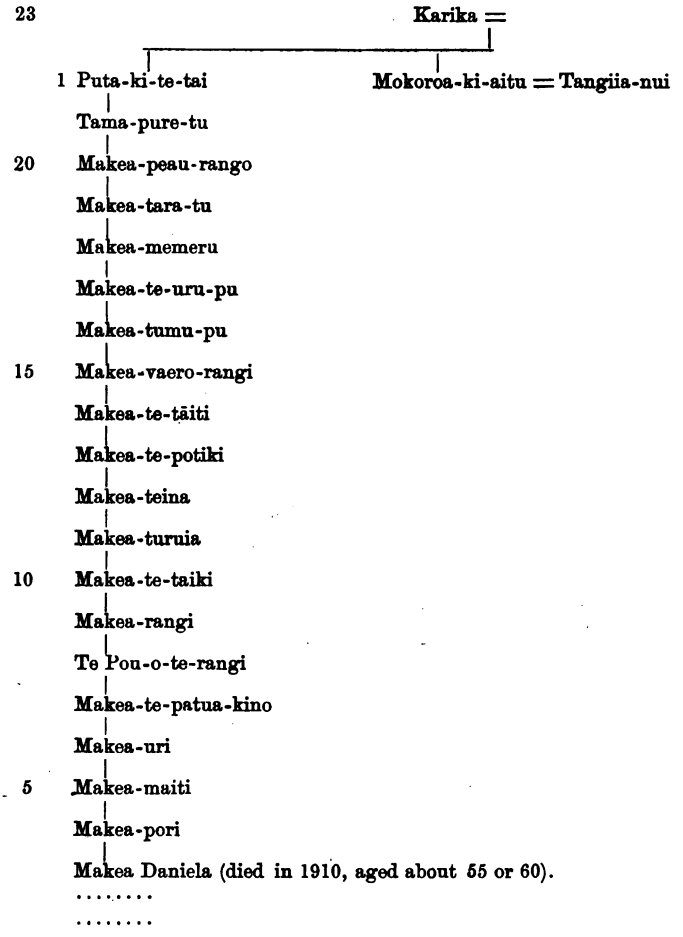

It has always been held by the Rarotongans that the chief Karika, mentioned in the above story, came from Manu'a Island of the Samoa Group, to Rarotonga. Dr. Wyatt Gill wrote to Taunga, one of the Rarotongan Missionaries at Manu'a Island, asking him to make enquiries; and on the 29th August, 1870, Taunga replies in an interesting, well expressed letter, giving the confirmation of the Rarotongan tradition from the Manu'a learned men. Taunga had been twelve years at Manu'a, he states, at that time, and consequently was well acquainted with the Samoan language. We take the following from Taunga's letter quoted above:—

"E ko Makea-Karika taau i tata mai; teia te tupuanga o taua Makea-Karika, tei te enua taku e noo nei, koia oki ko Manu'a, i tua-tuaia ra e ko Manuka. E tuatuaia e to Manu'a e, ko 'Ari'a. Teia tona ngai i noo ei, ko Aua-luma te ingoa; e tona marae oki, teia rai ïa,

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i tuatuaia e to Manu'a e, ko 'Malae-tele.' E ko Tangaroa oki tona atua; e ko te ngai i taraia ei tona vaka ko Tafagatafaga; e ko te ngai rai ïa i aere atu ei a ia. Tera te mea i aere atu ei; e tamaki raua ko 'Ari'a e tetai 'Ari'a oki, e manono i to raua ariki. E itiiti te tangata i piri ki te tuakana, e maata ra ki te teina; e toru paa mataiti i to raua tamakianga, te peke ra te tuakana, te riro ra te enua i te teina, te ariki ra a ia—koia oki a Tui-Manu'a. E ko 'Ari'a tuakana, koia oki a Makea-Karika. E maata rai oki te tuatua i taua mea ra.

E kua ui mai koe e, 'Kua kite ainei koe i a Rongo? te atua i akamori ei to Mangaia i muatangana?' Te tata atu nei au ki a koe, e tamaiti na Tangaroa a Rongo, e tuatuaia e Manu'a e, 'Ko Rongo e tamaiti na Tangaroa, e atua oki no Manu'a.' E tokorua oki i taua ingoa ra; ko Rongo, e ko Turi—ko nga tama ïa a Tangaroa, e puke atua ïa no Manu'a. E ko Rongona (e Lologa) e tokorua ia tama a Tangaroa, e ariki raua, i anau mai raua i te vaine ko Sina, i anauia e Sina ko Rongona, anau mai oki tetai ko Le Lologa.

Ko Sina, e tuatuaia e to Rarotonga ra e, e ko Ina. E puke ariki aua nga tangata ra; anau ta Rongona ko 'Ari'a tuakana, anau oki ta Le Lologa ko 'Ari'a teina. Ko 'Ari'a tuakana ko Makea-Karika ïa, e ko 'Ari'a teina ko Tui-Manu'a ïa."

TRANSLATION.

"As to the Makea-Karika that you wrote about; this is the place where he originated from, from the island where I dwell, that is Manu'a, which is said to be Manuka (of Rarotongan tradition). The Manu'a people call him 'Ari'a,* and the place where he dwelt is called Aua-luma, where was his *marae* named 'Malae-tele.' Tangaroa was his god; the place where his canoe was dubbed out is named Tafagatafaga, which was the place from which he departed. The reason of his leaving was this: There was war between 'Ari'a (Karika) and another 'Ari'a, due to a struggle for the chieftainship. There were only a few people supporting the elder cousin (Karika) while the younger one had many people; about three years were occupied in this struggle, when the elder cousin had to leave, and the island became subject to the younger, that is to Tui-Manu'a (King of Manu'a). 'Ari'a the elder was Makea-Karika. There is a great deal about this affair (in the Manu'a traditions).

"You also ask me, 'Have you learnt anything about Rongo? the god whom the Mangaians formerly worshipped?' I reply to you, Rongo was a child of Tangaroa, one of the Manu'a gods; as the Manu'a people say, 'Rongo was a child of Tangaroa, and a

* The Samoans do not pronounce the 'k,' but substitute the 'catch' represented by an inverted comma.

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god of Manu'a.' There were two of that name, Rongo and Turi—the sons of Tangaroa, both gods of Manu'a. And Rongona (Lologa) both sons of Tangaroa, and both high-chiefs, born of the woman Sina. Sina is called Ina in Rarotonga. Those people were all high chiefs of Manu'a, and Rongona was father of 'Ari'a the elder, whilst Le Lologa was father of 'Ali'a the younger. 'Ari'a the elder was Makea-Karika, and 'Ari'a the younger became Tui-Manu'a."

(The descent from the above Tui-Manu'a to the middle of the nineteenth century will be found in "Reports of the Australasian Association for the Advancement of Science." By Dr. Fraser.)

No. 18.

THE LAMENT FOR PAOA OF MANGAIA ISLAND.*

TRANSLATED BY THE REV. W. WYATT GILL.

TUMU.

Tumatuma te pau i Itikau na Paoa,
Oro mai ana, e tau ariki. kia ongi ake taua e!
To poū kino i oro ei!

PAPA.

Tamaki na te metua i ara'i Paoa e!

Auraka kia akamoū; kua erueru i te one.
E tangi ai Moeau i te takanga.

Ei ko na korua e, ka aere e!

INUINU TAI.

Tumatuma te pau e, tei Itikau e,
Te Itikau na Paoa.
Ko te uinga ïa o te karioi,
Kua akarongo mai nei aua taeake.
I te pau tangi reka
Tangi reka te pau a Paoa.
Oro mai ana, e tau ariki, ka ongi ake taua e!
To poū kino i oro ei.

TUMU RUA.

O Mumuu te are ra e moe ai e,
E moe ai i te avatea.

INTRODUCTION.

At Itikau[1] Paoa beat softly his drum,
Come, beloved son,[2] let us once more kiss each other,
Why this ill-omened flight?

ROOT.

The angry words of the father drove away Paoa.
Yet, bear not malice. Who is this scratching the dried grass?[3]
It is the mother grieving for her lost son (who said),
Farewell my parents, I leave you for ever

FIRST OFFSHOOT.

Softly sounds the drum at Itikau:—
The drum of Paoa.
It is the gathering of young men,
Entranced by the music of their friend.
That sweetly-sounding drum
Is the soft music of Paoa's.
Come back, beloved son, let us once more kiss each other,
Why this ill-omened flight?

SECOND OFFSHOOT.

Mumuu[4] was his dwelling,
Where he slept when the sun was high.

* Expressed in the Mangaia dialect.—EDITOR.

1. "Itikau" is the name of a place close to Paoa's dwelling.

2. "Beloved son": In the native it is "my king," a common appellation for a beloved elder son.

3. "Scratching the dried grass," i.e., the grass on the place where Paoa last sat, in token of extreme grief. This custom still exists; it is thus that a native mother gives vent of her sorrow.

4. "Mumuu was his dwelling": Each house, *or rather site of a house*, had its own name in former times; just as villas are named at home. Only with the native the name was given to the *site*.

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Kua akapiripiri Paoa e,
Na nunga, i Aparai.
Ka kitea mai au e Moenoa.
Oro mai ana, e taua ariki, kia ongi ake taua e!
To poū kino i oro ei?

Paoa was accustomed to saunter about
The neighbouring fields
In search of his wife Moenoa.
Come back, beloved son, let us once more kiss each other,
Why this ill-omened flight?

INUINU TORU.

Te umea te maro e, ka napea e,
Ka napea to maro i Vairorokava,
Kua pou ai to angai urua,
E aere tu tei tai e!
Tu mai koe i Arataa.
Oro mai ana, e tau ariki, kia ongi ake taua e!
To poū kino i oro ei.

THIRD OFFSHOOT.

Thy girdle is fastened (i.e. for flight): is well secured.
Thy girdle was put on at Vairorokava.
Thy farewell feast was a great fish.
When thou didst take thy final flight,
Thou gavest a last look from Arataa. [5]
Come back, beloved son, let us once more kiss each other.
Why this ill-omened flight?

Akareinga: Ai e ruaoo e! E rangai e!

Finale: Ai e ruaoo e! E rangai e!

No. 19.

E TUATUA TEIA NO TE TAUA A TE RURU MA TE $\overline{AA}$, E NGA TAMAKI I TE TUATAU I A TU-TARANGI.*

E enua ko Avaiki, e ariki ko Tupua, ko Taito.
Anau ta Taito ko
89 Taito-nui
Taito-rai
Tanga-taito-ariki
Tanga-tupu-ariki
85 Taito-rangi-ngunguru
E aronga taunga ia toko-ono
(All the above six were priests.)
Taito-rangi-ioio
Taito-kuru-angiangi
Te Po-kurikuri
Te Po-tangotango
80 Te Po-amio
Te Poiri-o-Avaiki
Te Tupu-o-Avaiki
Uu
Ane
75 Ngo
Ia-tangata
Tangata-nui
Tangata-rai
Tangata-kato
70 Te Katoa-rara
Te Atu
Tiki
Taito-rangi-uriuri
Taito-rangi-ioio
65 Te Raunui-ngangata
Te Ira-panga
Tu-tarangi
(I tupu i a ia te tamaki)
(Wars commenced with him. See *infra*.)
Etai
Etoi

5. "Arataa" is the name of an eminence overlooking the once happy home of Paoa. His path to the beach led over this eminence. It is said that in his flight, he stopped a second to get a last look at his home and lands.

* Expressed in the Rarotongan dialect.—EDITOR.

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Maina
Marama
Kakare
Maeata
Moe-itiiti
Moe-rekareka
(Nana te anau manu)
(His were the Manu (bird) family)
Manei
Manu-kaiaia
Manu-karakerake
Manu-kavakevake
(Nana te anau tangata)
(His were the man family)
One
Rua
Taiko
Kapua
Atonga-atua
Atonga-tangata
Te Arutanga-nuku
(See *infra*, The story of the Ruru and the Aā.)
Te Arutanga-rangi
(Nana i akatere te pāi ra.)
('Twas he who sailed the ship.)
Rira (i anau ki Kuporu.)
(Born in Upolu.)
Papa-runga (i aere ki Tongareva)
Papa-raro (i aere atu ki Iva)
(He went to the Marquesas)
Tupa (i aere mai ki Taiti)
(He came to Tahiti)
Moo-ariki
Te Amaru-ariki
Te Amaru-enua
Te Uenga
Pou-ariki
Vai-iti
Kau-kura
Pou-ananga-roa
Tangiia-nui
(Kua noo a ia i Rarotonga nei)
(He settled in Rarotonga)
Motoro (I noo a ia i Mangaia)
(He dwelt at Mangaia)
Ue-nuku-tapu
Ue-nuku-rakeiora
Ruatapu
Te Mauri-rangi (Time of last settlement in New Zealand.)
Nu-manga
Vaerua-rangi
Te Uru-kura
Tamatoa
Ru
Po
Tau-toko
Runanga
Rongo-oi
(Kua ngaa nga vaka i tana au)
(The great division of the tribes and war commenced in his time in Rarotonga.)
Toa
Are-ariki
Tama-nui
Tui-kura
Te Kao
Tavake
Tino-mana
Napa
Te Mutu
(Koia Te Mutu i te korero a Tino-mana)
(This is Te Mutu in Tino-mana's account)
Tu-o-kura
Te Au-ariki
Tino-mana
(I tona au i tupu ai te tuatua na te Atua, i mate i te mataiti 1854.)
(In his time God's word came; he died, 1854.)
Te Ariki-tapu-rangi
.....
.....

KO TU-TARANGI.

TE tupuanga i te tamaki i a te ariki, i a Tu-tarangi. Tera te ara i tupu ai te tamaki i taua ariki ra. E nga manu nana i tikina mai e tona teina, e Tane-auaka. Tera te ingoa i nga manu, ko Aro-a-uta, ko Aro-a-tai; e manu kamakura a Aro-a-uta, e manu rava-kai a

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Aro-a-tai. No te rai pati a Tane-auaka i oronga'i a Tu-tarangi i te manu kamakura, Aro-a-uta. E tei te riroanga i a ia taua manu ra, kua tono a ia kia aere kia tautai ika nana. Kare ra i aere; riri iora a Tane-auaka, ta atura kia mate. E oti akera, kua oki akaou rai a ia, kua pati i te manu toe na Tu-tarangi, i a Aro-a-tai. Kare ra i paria mai. E no te rai maro i pa'i a ia i tana manu. E kia riro katoa oki tei reira, kua tono katoa kia aere e tautai i tetai ika. Te aere ra taua manu ra, a Aro-a-tai i te tiki i te ika; e kia rauka, te apai maira ki a Tane-auaka. Te ruru ra ki te vao, e maata ua atu te ika, e ope rava ki vao, kare rava i toe tetai nana. Te pongi ra taua manu ra. E kia popongi ake kua tono akaou rai; kare ra i aere akaou taua manu, no te mea kua mate i te pongi. Te riri ra a Tane-auaka; ta atura i tei reira manu, mate katoa atura aua nga manu ra, a Aro-a-uta e Aro-a-tai.

Riri akera a Tu-tarangi; akatupu atura i te tamaki. Tono atura i tana tamaiti, i a Etoi kia tipu i tona rakau, i a 'Te Ii-matoa'; e kia rauka mai taua rakau ra, apaiia atura ki te taunga, ki a Tāne. I reira taua taunga ra i ui mai ei, "E aa teia rakau?" "E rakau tamaki! Kua riri a Tu-tarangi i nga manu kua taia e Tane-auaka." I reira taua taunga ra, tuatua mai ei, "E oki ra! Tonokia mai tetai taunga ei tarai i te rakau; naku e akakite." I reira i tonokia mai ei a Rauru-māoa. Te taraiia ra taua aronga rakau ra e manganui. Kua tapa anakeia ki te ingoa; tera te ingoa, e Aroaro-rangi, e Tokotoko-tai, e Mata-tua-rere, e Puapua-inano, e Pivai-rangi, e Raurau-tiare, e Iti-raverave—koia te korare.

Te taraia ra taua aronga rakau ra e te taūnaia mai te kai e Tu-tarangi. E kia oti ra i te taraiia, uipaia iora ki roto i te are o Tāne; e te tu o taua are rakau ra, e mea tu ke i te mataku, okotai ra i tu ke roa, ko te Tokotoko-tai. Tera te mea i tu ke ei ko te ru-uaanga. I reira i aere ai a Rauru-māoa e akakite ki a Tu-tarangi. Te akakite atura oki i te rakau tu ke roa, te ru uara; kua riro i a Tu. I reira a Tu-tarangi i tono ei i tona toa, i a Kuru, kia tiki i taua rakau ra, ako-ako atura i a Kuru, auraka e rave i tetai rakau ke mari ra ko te tokotoko e ru ua ra, tei tapaia e Tu ki a 'Nionio-roroa.'

I reira a Kuru i aere ei e tiki i taua rakau ra. E i tona taeanga, kite atura a ia i taua rakau ra i te ru-uaanga; rave atura a ia. Kare ra a Tane i pa, no te mea kua riro i a Tu. E no te rai maro o Kuru i pa i a Tane; rave atura a Kuru i taua tokotoko ra. E kia tae a ia ki raro i te are, aravei iora a ia i nga tamariki a Tu; motu atura nga mimiti o aua nga tamariki ra, mate atura, ko Ti-tape-uta, e Ti-tape-tai.

Oki maira a ia ki a Tane ma te taoi mai i nga mimiti. Ui atu ra a Tane, "E aa tena? E Kuru!" "Ko te tapu tena o te rakau." Oki akaou atura a Kuru, aravei atura i nga tuaine o aua nga tamariki ra—ko Titi-kereti, e Tata-kerere. Motu katoa atura to raua mimiti; oki akaou atura ki a Tane; kua ui mai rai a Tane, "E Kuru! E aa

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tena?" "Ko te kai vaine teia i te tautai." Tono atura a Tane kia aere a Kuru, auraka e oki akaou mai ki a ia.

Aere atura a Kuru. Kia kite ra a Tu kua mate nga tamariki, aka-evaeva atura a ia; pare atura i te pare tavake, i tapaia i a Tu kia Tu-tavake. Aere atura ki raro i te vari i Rangi-taua. Aere atura a Kuru i te ta aere i te tangata ma te apai ki a Tu-tarangi i te tangata rakau; e ta Kuru ingoa i taua rakau ra, ko 'Taitai-pakoko.' E kia tae ra ki Amama-atua, tei reira a Maru-maomao. Kua mataku a ia ko te mate katoa aea a ia i a Kuru, oro atura ki a Tongaiti. Kua ui maira a Tonga-iti, "E aa tena?" Kua tuatua atura a ia, "E popongi apopo e mate ei au i a Kuru!" I reira a Tonga-iti i tuatua mai ei ki a ia, "Oro mai ra, e oro natia te kaki o te rā. Kia akakite mai i te tuatua ki a koe." Oro atura a Maru-maomao e nati i te rā; e tei tona natianga i te ra, takaviri atura ra ma te tuatua e, "Koai teia ariki nui i natia i taku kaki?" Tuatua atura a ia "Ko au! Ko Maru-maomao." "E aa te ara i nati ei koe i taku kaki?" Akakite atura a Maru-maomao, "Popongi apopo e mate ei au i a Kuru!" I reira te rā i tuatua mai ei ki a ia, "Tara ia ra taku kaki!" I reira te rā i tuatua ei i te akakiteanga i te tuatua, "Apopo i te popongi e oro koe ki te tapa-tai tu ei. Kia aere mai a Kuru tei te tapa-tai koe; kia tu a ia i uta i te tapa-ara, kia oka atu te vero i a aku mata ki te mata o Kuru, kia poe-poe nga mata; ei reira koe e oro ei e pari i a Kuru ki te toki."

E kia popongi akera kua pera atura a Maru-maomao. Te mate ra a Kuru i a ia; riro maira te tokotoko a Kuru i a Maru-maomao. I reira a Maru-maomao i oronga i te tokotoko ki tona toa, ki a Te Aka-metua-o-te-po, aere atura a ia ki Avaiki.

E kia riro i a ia te rakau, tapaia iora te ingoa o taua rakau ra ki a 'Paii-enua.' E oti akera, akaruke iora a Te Aka-metua-i-te-po i taua tokotoko ra, aere atura i te kimi i a Maru-maomao ki Avaiki-te-araro. E te tu o tona aereanga i rere-aere ua a ia i roto i te rangi, i tapaia'i tona ingoa ki a Etu-rere. E i tona kiminga i a Maru-maomao, kitea atura tei te kainga o Tu-Avaiki, kua tapekaia ki te pou-tina o te are. Tera te ara, e keia i te vaine a Tu-Avaiki, i a Te Neke-o-te-rangi. E te taura i tapekaia'i a Maru-maomao, e *iapo*. I reira a Eturere i tatara'i te tapekaia i Maru-maomao; oki atura a ia ki Amama-atua, ma Eturere i te ta aereanga i te tangata.

E tae ua maira ki Amama-atua, e kua apai i ta raua tangata na Tavake-ariki ma te rakau katoa; tapaia iora taua rakau ra ki a 'Nina-enua.' I reira a Tavake-ariki i oronga i te rakau, i a 'Nina-enua' ki te toa, ki a Karika. Ei mungao (? muringao) te tupu ra te karo i a Tavake-ariki e Tane-murivai-o-Tonga. Tera te ara, e vai pa na Tane-murivai-o-Tonga. E muringao te aere atura a Taveke-ariki, va'i atura i taua vai ra, pa atura i te vai nona; e kia aere mai a Tane-murivai-o-Tonga, tata atura raua e mate atura Tane-murivai-o-Tonga.

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Ka ā ingoa ra i taua rakau ra, ko 'Nionio-roroa,' ko 'Taitai-pako-ko,' ko 'Paii-enua,' ko 'Nina-enua.'

No Te Arutanga-nuku.

Nona te pai nei, a 'Taraipo.'

Tera te mea i rau pāi ei a ia; e auē kai. Kare e paria e te metua, e Atonga-tangata; no reira a Te Arutanga-nuku i tuatua ei ki nga metua keke—koia nga teina o te metua—e aere e rau pāi ei kimi enua ke atu kia kaikai ratou ki reira. I reira te aerenga o aua nga metua ke ra i te tipu rakau. E kia aere ra; ko Oro-keu tei aere mua, e kite atura i te tainga a te Ruru ma te Aā. Tera te mea i tata'i raua; kia rere-aere te Ruru ki te moana, e kite atura i te vaa o te Aā te amama ua ra i roto i te vaarua; titiko atura i tona vaa ki te tutae. Riri ake ra te Aā, akara matariki atura i te rere-aerenga a te Ruru, e kite atura i tona toanga ki runga i te rakau o te kaivi-maunga, akairo atura. E mei reira kua oki putuputu ua rai taua Ruru ra ki te titiko i taua Aā rai ma te akainaina.

Kia topa ra te ua e puke atura te vai, kake atura a ia ki te maunga na raro i te kauvai; aere atura a ia ki te ta i te Ruru. I te po i aere atu taua Aā ra, kua akairo marie oki a ia i te ngai e nooia e taua Ruru ra.

E kia tae te Aā ki te maunga i te po, tera taua Ruru ra tei runga i te rakau, kua varea e te moe. I reira a ia e tapeka'i i tona iku ki te tumu o te rakau; i toro marie atu tona mimiti, te tapeka atura i te Ruru ma te kakati. Ta atura raua i taua po ra e ao ua ake.

I reira te taenga atu o Oro-keu. Rokoia atu a ia kua vaitata te Ruru i te mate, kua ope te uru i te katikati ia te Aā. Kia kite ra te Ruru te aere maira tona teina tangata—koia a Oro-keu—kaku atura a ia, na-ko-atura, "E te ariki! E Oro-keu! Vaoa te taua a Te Ruru ma te Tuna." Kua kapiki katoa te Tuna, "Aere te ariki-marokura i tana aere, vaoo te Ruru ma te Tuna kia taiaapi i ta raua taiaapi; e kia nā, aere atu ki to raua kainga nonoo ake." Aere atura a Oro-keu, kare a ia e vavao.

E muri akera kua tae mai tetai tangata ke, ko Oro-i-nano. Kua kaku rai taua Ruru ra ki a ia, na-ko-atura, "E Oro-i-nano! Vaoa te taua a te Ruru ma te Aā!" Kua kapiki katoa te Aā, "Aere te ariki maro-kura i tana aere vaoo te taua a te Ruru ma te Aā kia taiaapi i ta raua taiaapi, kia nā, aere atu ki to raua kainga nonoo ake." Aere katoa atura a ia, kare rai i vavao i ta raua taua.

Kia tae ra a Oro-taere, ko te tokotoru ïa o nga tangata. Kua kaku akaou rai te Ruru ki a Oro-taere mei tana rai i kaku ki nga tangata mua. E kia akara ra a Orotaere i te Ruru kua vaitata te Ruru i te mate, tangi atura a ia, no te mea e tuakana manu nana; rave atura a ia i tana toki, tipupu atura i te Aā e mate atura. I reira te uianga a

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te Ruru ki a Oro-taere, "Ka aere koe ki ea?" Akakite atura a Oro-taere, "Ka aere au ka tipu rakau ei pāi no te ariki, no Te Aru-tanga-nuku." I reira te Ruru i akakite mai ei i te rakau, "E oro rà ki taku rakau i te ara pungaverevere, e Maota-mea." Aere atura a Oro-taere e tipu i taua rakau ra. Kareka a Oro-keu, e Oro-inano, kua oki ua raua ma te rakau kore; ko Oro-taere ua tei ta i te rakau, ko te tutaki ïa i te vavaoanga i te taua a te Ruru ma te Aā. Aere atura a Oro-taere e tipu i te rakau, inga atura te rakau i te ra okotai. E kua oti i te pari, tamau atura i te kaka ei kika, vaoo atura i taua rakau ra, aere atura ki te kainga.

E muri akera kua aere mai te tangata nona te vao-rakau, ko Tangaroa-iu-mata. Kua riri a ia, e kua ui ki a Rata-i-te-vao (ko te tiaki ïa i taua vao rakau ra). Kare ra a Rata i kite. Kua tarotaro a Tangaroa-iu-mata i taua rakau ra kia tu akaou ki runga, na-ko-atura:—

Kia rere mai te tumu o te rakau,
Kia piri, kia tau,
Kia rere mai te kauru o te rakau,
Kia piri, kia tau,
Kia rere mai te rara o te rakau,
Kia piri, kia tau.
Kia rere mai te pakiri o te rakau
Kia piri, kia tau.

E, te openga iora, tu akaou iora taua rakau ra ki runga mei tona tu takere rai; mari ua tetai manga pakiri tei kore i piri akaou; no te mea kua riro i te apai ïa e Oro-taere ki mua i te marae i kore ei i piri akaou. Kua kapiki rai oki taua tangata nona te vao rakau, koia a Tangaroa-iu-mata; kua oki rua, kua oki toru i te kapikianga, kare rai i piri akaou taua manga pakiri ra ki tona vairanga. E oti akera, aere atura a ia.

E kia popongi ake, i reira a Oro-taere ma tana au tangata e aere mai ei e kika i taua rakau ra; e kia tae ra ki te ngai ta Oro-taere i vao ei i taua rakau, ina! kare ua te rakau i tona vairanga. Kimi akaou atura ratou katoatoa, e kitea atura tera tei te ngai i tu ei, te vai ra oki te akairo ko te vairanga o te manga pakiri i riro ki mua i te marae. Kua ui tetai aronga ki a Oro-taere i te ara i tu akaou ei te rakau. Akakite atu ra a ia i te ara, ko ia kare i rango i te toki ki mua i te marae. I reira te rangoanga i te toki, apai atura ki mua i te marae; i reira te tipu akaouanga i taua rakau rai. E kika atura ki te ngai e tarai ei te pāi, koia te kainga o Atonga-tangata, ko te taunga a ia i te tarai i te pāi, raua ko Tupua-ki-Amoa. Kareka ko te kai i te kainga o te tama a Atonga-tangata, koia a Te Aru-tanga-nuku, kua pou takiri, e kua onge i te tipuanga i te au rakau no taua pāi nona ra. E kare rai e paria e te taunga—koia tona metua, a Atonga-tangata.

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I reira taua tama ra—a Te Aru-tanga-nuku—i kimi ei i te revenga kia vave tona pai, no te mea kua maro te ua te rakau ki te vairanga, kare rai i raveia ke. Tera te ravenga: Kua tono a ia i tana vaine, i a Te Pori-o-kare, kia tāu i tetai umu kai; ei taro te kai, e papāia e te rukou. Te tāu ra te vaine i taua umu kai ra; e kia maoa ra te kai, kua ui te vaine ki te tane, "Ka peea teia kai?" I reira a ia e tuatua ei, "E apai koe ki te taunga, ki a Atonga-tangata. Ei reira koe reru ei i to papāia, tuku atu ei i to rukou; e kia tu a ia ki te tuaroa o te are, e aere rai koe ki reira, e kia oro ki te tuapoto, e oro rai koe ki reira, e ki te tara, e aru rai koe ki reira, e kia oro ki te po e aru rai koe ki reira." Tera taua po ra, koia te akangaro uaanga i mua i a ia. Tera te mea i pera'i a Te Aru-tanga-nuku, kia inangaro a Atonga-tangata i tana vaine, i a Pori-o-kare kia moe raua.

I reira te vaine i aere ei ki a Atonga-tangata ma te akono i tei tuatuaia mai e tana tane. E kia tae ra a ia ki a Atonga-tangata, tera te noo ua ra i te ngutupa-are; kapiki atura ra, "Teia te papāia a āu e te rukou." Tukua atura ki mua i tona aroaro, e kua reru i te papāia, mā te eueu i tona uaorai kakau. I reira a Atonga-tangata i oro ei ki te tuaroa o te are; kua aru rai a ia ki reira; tupu atura te manako kino ka moe i taua vaine ra, tuatua iora, "E kua kaki te papāia." Kai iora a Atonga-tangata i te kai a taua vaine ra e oti akera, moe atura i taua vaine ra. E kia oti i te moeanga, tuatua atura a Atonga-tangata ki a Pori-o-kare, "Oro mai ra, e oro ki tai i to tane, kia oro i to Kuporu, kia anga i tetai orau—koia te are ei vairanga i te pāi o korua. Apopo i te popongi e uipa te tangata ei matakitaki i te pāi. Na te manu e oatu; e noo te tangata matakitaki i raro—auraka e tu ki runga."

Aere atura a Pori-o-kare ma te akono i taua tuatua ra; e kia tae a ia ki tana tane tikai, kua akakite atura i taua tuatua ra. I reira a ia e tuatua'i e, "I na ea ake nei oki tena pāi i oti ei? Te maro ua maira oki nga rakau." Akono atura oki i taua tuatua ra i akakiteia mai e taua vaine ra.

I taua po rai i aere mai ei a Atonga-atua e rave i taua pāi ra. E oti roa akera i taua po ra, i tapaia ei i te ingoa o te pāi ko 'Tarai-po.' E i te popongi ra kua uipa te manu tini e apai i taua pāi, te manu nunui i raro i te takere o te pai, te manu ririki i rungao ïa i te pao aere uaanga. I reira tou ei te amu—na te Kakirori i tou te amu. Tera te amu:—

Tupokipoki te tini o Kuporu, ko matakitaki
E noo koe ē! e noo koe ē!
Arakāu ē! Arakāu ē!
Oro-i-nano. Oro-i-nano.

Ko te amu ïa a te manu i te apaianga i te pāi e tae ua atu ki mua i te paepae; tapaia iora te ingoa i taua pāi ra, ko 'Te Manu-karere,'

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ka rua ingoa, no te mea na te manu i apai mai. E kia tae ki te paepae, tapaia iora ko 'Pori-o-kare'—koia te ingoa o te vaine; ka toru ingoa. E, mei runga i te paepae apaiia atura ki roto i te orau, tapaia iora ko 'Te Pori-o-nou'—e ingoa no tona tupuna vaine; ka ā atura ingoa i taua pāi ra.

Kua anau ta Te Aru-tanga-rangi, nana i akatere te pāi ra, akatere atura ki Avaiki, noo atura i reira i te kai āu. E mei reira oki akaou mai ki Kuporu. E mei reira aere atura ki Tutuira, noo atura ki reira i te kai āu. E roa akera, oki akaou atura ki Kuporu. I reira te anauanga i tana tamaiti ko Rira. Anau tana ko Papa-runga, aere atura a ia ki Tongareva. Anau tana ko Papa-raro; aere atu a ia ki Iva. Anau tana ko Tupa; aere atura a ia ki Taiti anau tana ko Mooariki, &c.

[TRANSLATION OF No. 19.]

ABOUT TU-TARANGI, HIS WARS IN AVAIKI-RARO, AND THE MIRACULOUS WEAPON.

[From the genealogical table (page 72) it will be seen that Tu-tarangi flourished at 63 generations back from the year 1900; or, if we take Te Ariki-tara-are's table (end of "Hawaiki," 3rd Edition) we find his period to be 57 generations back from the same date. Again, if we take the first table mentioned above, and use the mean number of generations from 1900 to Tangiia as 26 generations (instead of 30) and then count back to Tu-tarangi we get 59 generations, or only two different from Te Ariki-tara-are's table, which is probably the most correct. This brings us to about the year 475 A.D., when, as we have reason to believe, the ancestors of Maori, Rarotongan, Tahitian and other branches were living in Eastern Fiji, Samoa, Tonga, &c.—names that are included in that of Avaiki-raro (see the chart). The succession downwards from Tu-tarangi in this table, and in that of Te Ariki-tara-are, do not always agree in the names—some appear to be misplaced—but for the present we prefer to consider the latter as the standard. It is clear from other traditions that Tu-tarangi was a great chief in those times, and that his conquests extended to the following islands, many of which being obsolete names, cannot now be identified (see J. P. S., Vol. I., p. 25):—Iti-nui, Iti-rai, Iti-takai-kere, Iti-anaunau (the Fiji group); Tonga, Nuku, Anga-ura, Kurupongi, Ara-matietie, Mata-te-ra, Uea (Wallis island); Vai-rota, Katua-pai, Vavau (Tonga group); Enua-kura, Eremanga (of the New Hebrides); and Manuka (of Samoa).

In the story to follow, it will be seen that it turns on the miraculous powers of the weapon 'Tokotoko-tai' (with other names). It is difficult to understand whether Tāne, Maru-maomao, Tu, and others, are the gods of those names, or whether they were men; they rather appear to be human beings, but the actions of Polynesian gods are merely those of glorified men. Te Rā, is no doubt the Sun, or Sun-god. The story appears to be partly historical and partly mythical, and is probably of very different dates—some very ancient, now inextricably

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mixed together. It is probable from some of the names, that the older parts of the story, are astronomical myths in their origin. In Dr. Wyatt Gill's "Myths and Songs" will be found (p. 142) the story of "Rata's canoe, a legend from Aitutaki," in which some of the incidents of the scene of the legends below, are given, but Rata alone is accredited with the deeds of the three uncles. This is followed by Rata's adventures in search of his parents as given by Mr. Savage, J. P. S., Vol. XIX., p. 142. But we think the Aitutaki version is corrupt, and that herein given is the more correct, a man named Rata being the guardian of the forest, but not Rata of Mr. Savage's story. For the many references to Rata in Samoa itself, see "Hawaiki," p. 198 (3rd Edition).]

THIS is an account of the growth of the wars in the times of Tu-tarangi. The following is the evil doing that originated the wars under that chief, and also the account of his birds which were lent to his younger brother named Tāne-auaka. The names of those birds were Aro-a-uta, which was a *kamakura*, and Aro-a-tai, a fishing bird. It was only in consequence of the persistence of Tāne-auaka that Tu-tarangi entrusted the *kamakura* bird to him. After the bird had been secured by Tāne-auaka, he sent it away to catch fish for him. But the bird did not go; so Tāne-auaka was very angry and killed it. After this he returned to Tu-tarangi and begged for the other bird, Aro-a-tai; but he would not lend it. Only in consequence of the persistent begging of Tāne-auaka was his request at last complied with.

Tāne-auaka having secured the fishing bird, it was directed to go away and catch some fish. So off went Aro-a-tai, and when it had caught some, brought them to Tāne-auaka and scattered them outside, in great numbers, but not one was reserved (by the people) for the bird itself. So that bird starved. When the next morning came, it was again ordered to go and fish, but the bird would not do so, because it was suffering from hunger. Again Tāne-auaka got into a passion and killed the bird, and thus both Aro-a-uta and Aro-a-tai perished.

Tu-tarangi was very wrath at this, and prepared for war. He sent his son Etai to cut down his tree, named 'Te Ii-matoa';* and when this had been accomplished, some of the wood was taken to the priest, or artisan (*taunga*),† Tāne, who asked, "What is that wood for?" "It is to be used in making weapons of war! Tu-tarangi is incensed with Tāne-auaka on account of the death of his birds." Then said the priest, "Return! and send here some other artisan to make the weapons; I will show him how." Rauru-māoa was now sent, and

* *Ii* is the Rarotongan form of Samoan Ifi, the chestnut (*Inocarpus edulis*). The scene of this story is in Samoa.

† *Taunga* is a priest; also an artisan, architect, canoe-builder, weapon-maker, &c., &c.

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several weapons were made, and all received names, thus: Aroaro-rangi, Tokotoko-tai, Mata-tua-rere, Puapua-inano, Pivai-rangi, Rau-rau-tiare and Iti-raverave, which last was a javelin, or *korare.*

Whilst the artisan was shaping out these weapons, Tu-tarangi was arranging for their food. When the arms were finished they were taken into the house of Tāne. Those weapons were quite different to ordinary ones, and were very fearsome, one in particular was so, the 'Tokotoko-tai.' It differed in this respect, that it would shake of its own accord. Then Rauru-māoa, the artisan, went to inform Tu-ta-rangi, and to tell him of the peculiarity of that shaking spear; which had been taken by (? the god) Tu. On learning this, Tu-tarangi sent his leading warrior, Kuru, to fetch that spear, impressing on him not to bring any other but that particular one which shook of its own accord, and which had been named by Tu, 'Nionio-roroa.'

So Kuru went off to fetch that particular weapon, and when he got there he saw that it did shake of itself, and so proceeded to take it. But Tāne hesitated about giving it up because it was in the possession of Tu; and it was only due to the insistence of Kuru that he at last conceded it. When Kuru got outside (the house) he met two of the sons of Tu, and at once (tried the effect of the miraculous weapon) and cut off their heads. Their names were Ti-tape-uta and Ti-tape-tai.

He then returned to Tāne with the two heads; the latter asked, "What is this, O Kuru!" "That is the (effect of) the *tapu* of the weapon!" Then Kuru went forth again, and met the two sisters of the slain boys, named Titi-kereti and Titi-kerere. Both their heads were cut off, and with them Kuru returned to Tāne, who asked, "O Kuru! what is this?" "This is the female food of the fishing!" Tāne then sent Kuru away telling him not to return again.

So Kuru went off. When Tu found that his children were dead, he lamented over them (with the usual ceremonies, *evaeva*); he adorned himself with a plume of the *tavake* bird (*Phaeton aethereus*), hence was he named Tu-tavake, and descended to the mud at Rangi-taua. Kuru then started off on a man-killing expedition, and brought to Tu-ta-rangi the results of his slaying with that weapon. Kuru's name for that weapon was 'Taitai-pakoko.' When he reached Amama-atua, he found Maru-maomao there, who became much alarmed lest he also should be killed by Kuru; so he went to Tonga-iti, who said to him, "What is it?" He replied, "To-morrow morning I shall be killed by Kuru!" On that Tongaiti said to Maru-maomao, "It is well! go and entangle (*nati*—to tie, throttle) the neck of the Sun, in order that he may disclose to you what to do." So Maru-maomao went off to carry this out; and as he did so, the Sun twisted about and said, "Who is this chief who is tying my throat?" He replied, "It is I! Maru-maomao!" "What is the reason you tie my throat?" Then

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Maru-maomao told him. "To-morrow morning I shall be killed by Kuru!" The Sun replied, "Unloosen my throat," and on this being done, he said, "To-morrow morning go down to the sea-side and stand there, so that Kuru when he comes may find you there, and he will then (be forced to) stand by the side of the road (or inland) and thus his eyes will be pierced (dazzled) by the rays from my face, and he will be blinded; then you attack him with your axe."

When morning came Maru-maomao did as suggested. And so Kuru was killed by him, and the famous weapon became the property of Maru-maomao, which he presented to his warrior Te Akametua-o-te-po, and then went off himself to Avaiki.

When the warrior became possessed of the weapon he gave it a new name, 'Paii-enua.' After this Te Akametua-o-te-po abandoned the weapon there and went off to search for Maru-maomao at Avaiki-te-araro. The manner of his going was, he flew through the heavens, and hence his name became changed to 'Etu-rere' (Flying-star, otherwise ? a meteor). In his search for Maru-maomao, he found him at the home of Tu-Avaiki, tied up to the pillar, on account of his having debauched Te Neke-o-te-rangi, the wife of Tu-Avaiki; he was tied up with a rope of *tapo* (*Siapo*, Samoan, the paper-mulberry.) Etu-rere untied the fastenings of Maru-maomao, and they both then went off to Amama-atua on a warlike expedition.

When they reached Amama-atua, they took their dead man and the famous weapon and offered it to Tavake-ariki; and then the weapon received another name, 'Nina-enua.' It was then given by Tavake-ariki to the warrior Karika.* Some time after this a dispute arose between Tavake-ariki and Tane-murivai-o-Tonga, on account of a dammed up stream of the latter's. Tavake-ariki destroyed that dam, and diverted the water to his own dam. (Probably irrigation streams for *taro* patches.) When Tane-murivai-o-Tonga came on the scene they fought, and Tāne' was killed.

There were thus four names given to this famous weapon :—'Nio-nio-roroa,' 'Taitai-pakoko,' 'Paii-enua,' and 'Nina-enua.'

* This statement is no doubt a modern gloss; and arises from the fact that the celebrated Karika did possess a weapon of that name. Tu-tarangi, as will be seen from the table, lived 63 generations ago, whilst Karika—who was a contemporary of Tangiia-nui—flourished 30 generations ago, according to the table herein given; but 26 generations ago is the mean number. Probably Karika's weapon was named after the more famous one belonging to Tu-tarangi.

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About Te Aru-tanga-nuku and his Ship 'Taraipo,' and the Fight between the Ruru (the White Heron) and the Āa (Sea-snake).

[The following story is again, no doubt, partly historical, partly mythical. In this twentieth century, we unbelieving Europeans are prone to discredit accounts like that of the tree standing up again after being felled; though, with that belief in the supernatural that so often colours ancient stories, the Polynesians of former times would not deny the creditability of it. The same story is told of several of the far famed canoes of the Maori migration to New Zealand. It may be suggested that perhaps the struggle between the White Heron and the Sea-snake is explainable by a disturbance between two tribes (or families) of Upolu, Samoa, whose particular deities (totems, perhaps) were those two birds. Dr. Turner, in his "Samoa a Hundred Years Ago," mentions the Heron and the Tuna (eel) as minor gods of some of the Samoan families, and in the following narrative it will be seen that the author applies the name Tuna to the Sea-snake more than once. However, this may be, the building of this celebrated ship would appear to be a historical fact, and its subsequent voyages are of great interest, though only partly described herein. The first name of the canoe—'Tarai-po'—is embodied in Maori traditions also, as well as Rata-i-te-vao, the guardian of the forest.]

The reason for building his ship, was a scarcity of food. His father, Atonga-tangata, would not give him any; and in consequence Te Ara-tanga-nuku said to his uncles—younger brothers of his father—that they should build a ship in order that they might search for some other land where they might obtain food. Therefore the uncles proceeded to the forest to fell a tree. When they started Oro-keu (one of the uncles) went first, and he saw in the forest a battle between the Ruru (White Heron) and the Aā (spotted Sea-snake). This is what they were fighting about: When the Ruru used to go out to sea, and saw the mouth of the Aā wide open, he eased himself into the Aā's mouth. At this the Aā was very angry, so he carefully watched the flight of the Ruru, and saw where it settled down on a tree on the mountain ridge, and carefully noted the spot. After this the Ruru often came to sea again, and continued the same conduct toward the Aā.

A great rain came on, and the rivers were flooded; and then the Aā swam up the river to the mountains, on his way to fight the Ruru. He travelled by night, for he had carefully noted the place where the Ruru dwelt.

When the Aā reached the mountain in the night, there was the Ruru on the tree fast asleep. He twisted his tail round the bole of the tree, and quickly extending his head embraced the Ruru, at the same time biting it. They fought all through that night until daylight.

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At this time appeared Oro-keu on his way to the forest. When he got there he found that the Ruru was nearly dead, nearly all its feathers had been bitten off by the Aā. When the Ruru saw his human younger brother, i.e. Oro-keu, he complained to him, "O Chief! O Oro-keu! terminate the fight of the Ruru and the Tuna!"* At the same time the Tuna said, "Go on his way, the scarlet-belted chief; leave the Ruru and the Tuna to settle their own quarrel; and when they are satisfied they will go to their respective homes." So Oro-keu went on his way without separating the combatants.

After some time there came along another man, Oro-inano. Again the Ruru complained, saying, "O Oro-inano! separate the Ruru and the Aā!" The Aā also spoke, "Proceed, the scarlet-belted chief on his way; leave the Ruru and the Aā to fight their own battle, and when they have had enough they will return to their homes." He also went on his way, not interfering to stop the fight.

Next came Oro-taere, who was the third of the men. The Ruru again addressed his prayer to Oro-taere as he had done to the others. When Oro-taere looked at the Ruru and saw that it was nearly dead, he cried about it, for the Ruru was a bird-brother of his. He seized his axe and made a blow at the Aā, killing it at once. The Ruru now asked Oro-taere, "Where are you going?" The other replied, "I am going to fell a tree to make a ship for the *ariki*, for Te Aru-tanganuku." Then the Ruru explained where a tree could be found, "Go to my tree, by the way of the spiders, it is a Maota-mea."† So Oro-taere went on to fell the tree. But Oro-keu and Oro-inano had gone home without finding a suitable tree. It was Oro-taere who felled the tree, and this was his payment for putting an end to the fight of the Ruru and the Aā. So he went on to fell the tree, and down it came in a single day's work. When it was trimmed, he fastened some *kaka* (convolvulus vines) to the log already to drag it out, and then leaving it he returned home.

After he had left, came along the man who owned the forest, Tangaroa-ui-mata. He was very angry (at the tree being felled), and asked Rata-i-te-vao (Rata-of-the-forest), who was the guardian of the forest, about it. Rata knew nothing of it. So Tangaroa-ui-mata recited an incantation to set up again that fallen tree, saying:—

Come together the stump of the tree!
Stick together, in proper place.
Come hither the head of the tree!
Stick together, in proper place.

* Here the writer gives the sea-snake the name of the fresh water eel.

† The Maota is a large handsome tree common in Samoa (where the scene of this story is laid). A very fine group stands in front of Robert Louis Stevenson's house at Vailima, behind Apia, Upolu, Samoa, under the branches of which is a lovely view from the house over the woods to Apia, and the ocean beyond.

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Come hither the branches of the tree!
Stick together, in proper place.
Come hither the bark of the tree!
Stick together, in proper place.

The end of it was, the tree stood up again, identically as it was originally, all except one piece of bark, which did not adhere to its place because it had been taken by Oro-taere to the *marae* (or altar, no doubt as a propitiatory offering for having cut down a sacred tree). Again the owner of the forest spoke, twice, thrice, but the missing bark did not adhere to its place. This done, the man left.

When morning came Oro-taere and his band of men came to the forest to drag out the tree, and when they reached the spot where Oro-taere had left it, behold! there was no tree there. They all made a fresh search for it, and then found it where it originally stood, recognising it by the sign of the piece of bark which had been taken to the *marae*. Some of the men asked Oro-taere the reason why the tree was again erect. He then explained, it was because he had not dedicated the axe at the *marae* before using it. Then they took the axe to the *marae*, and completed the proper ceremonies over it, and afterwards set to work to fell the tree anew, and commenced to haul the log to the place where it was to be dubbed out, which was at Atonga-tangata's home, for he and Tupua-ki-Amoa (Tupua-at-Samoa) were the naval architects. But all the food at the home of Te Aru-tanga-nuku—Atonga-tangata's son—had been consumed, and there was starvation for those cutting out the different pieces of wood for his canoe. The priest—that is, his father, Atonga-tangata—would give them none.

The son—Te Aru-tanga-nuku—then began to devise some scheme in order that his canoe might be quickly finished; because the grain of the wood was becoming hard, by being left, and not able to be worked. This was his scheme: He ordered his wife Te Pori-o-kare to cook some food, such as *taros*, *papāia* (*taro*, pounded and baked) and *rukou*. After the woman had cooked the food she asked, "What is to be done with it?" Her husband replied, "Carry it to the priest, to Atonga-tangata. There you will pound the *papāia*, and give your *rukou*. If he is standing at the back part of house go up to him; if he crosses to the front part follow him, if to the side, go you also, even if he goes to the *po*, (Hades) follow after him." The meaning of that *po* (Hades) is, if he should disappear from her sight altogether. The reason that Te Aru-tanga-nuku gave these directions, was in order to incite sexual passions in the priest . . . . . Then said Atonga-tangata to the woman, "Return to the coast, to thy husband, and to the people of Kupolu ('Upolu). Tell them to construct a canoe shed in which to place the canoe of you two. To-morrow morning let the

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people gather there to admire the canoe. The birds will bring it down from the forest; let all the people remain seated to admire it—let no one stand up."

So Pori-o-kare returned bearing in mind what she had been told, and when she got to her own husband, she told him what the priest had said. He said, "How could that canoe have been finished? The wood was still quite hard." But he made the arrangements as described by the woman.

In that same night came Atonga-atua to complete the canoe; it was finished during the night, and the name of 'Tarai-po' (made in the night) given to it. In the morning all the numerous birds gathered together to bring down the canoe, the great birds got under the keel, the smaller birds above to bear it along. Then was the *amu* sung by the Kakirari (a species of bird); this is it :—

Gathered together are the many of Kuporu, to see,
Rest thee there! rest thee there!
Uplift it! uplift it!
Oro-inano! Oro-inano!

That was the *amu* of the birds as they carried it along, right down to the *paepae* (or platform of the house), and then the canoe got another name, 'Te-Manu-ka-rere' (the flying bird), because it was the birds who brought it along. And when it reached the *paepae*, it was given its third name, 'Pori-o-kare,' after the woman. From the *paepae* it was carried into the canoe-shed, and then its fourth name was given, 'Te Pori-o-nou,' after Te Aru-tanga-nuku's grandmother.

Te Aru-tanga-nuku's son was Te Aru-tanga-rangi, and it was he who sailed this ship, away to Avaiki (Savai'i), where he stayed to ? make peace. From Avaiki he returned to Kuporu, and from there went on to Tutuira (Tutuila, Samoa) and stayed there to ? make peace. After some time he returned to Kuporu, and then was born his son Rira, whose son was Papa-runga, who went in the ship to Tongareva Island, and there the latter's son Papa-raro was born. From there the latter sailed to Iva (The Marquesas), where his son Tupa was born, and he sailed the ship to Tahiti, where his son Moo-ariki was born.

(For Moo-ariki's descendants see the genealogical table. The native author then describes the doings of Tangiia-nui, and his final settlement in Rarotonga, but as his account is not nearly so full as that of Te Ariki-tara-are's—which we hope to publish in full—it is here omitted. Although Iva is believed to be the Marquesas group, which was well known to the Rarotongans, and to which they made frequent voyages, the Iva mentioned in this narrative may be Hiva at either Ra'iatea, Taha'a, or Porapora Islands—we are not sure which.)

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The period of Te Ara-tanga-nuku is a very important one in Polynesian history, for with his celebrated canoe commenced the series of voyages that ended in the discovery of a great many of the Islands of Polynesia, and their subsequent settlement.

No. 20.

KO MOU'A-PUTA, I MO'OREA.

E KORERO NA TETAI TANGATA RAROTONGA.

KO te tuatua teia i a Reia e Matatini. E ekai ta raua, e vaine te ara, ko Ina-mangamanga-i-aitu te ingoa i te vaine. Na Matatini te vaine i riro i a Reia—ko Makea a Reia. Kia nui te vaine ki a Reia, e kaki ei ki te ui tunu. Te aere ra te tane ki te tiki i te ui ki Tautira; mate iora a Reia i a Matatini—ko te vaine te ara. Oki maira te tangata tini i aru i a Reia, akakite maira e kua mate a Reia. Aue atura te vaine ma te teina o Reia, ko Au-maru.

Ko Au-ruia te metua o Au-maru; nana i karanga, "E rave i te vaine naau, ka toa tena tamaiti ei ranga i te ua o Reia." Anau atura te tamaiti ko Pai-tangaroa te ingoa.

E tae akera ki te mātaanga, toa atura taua tamaiti ra; tika atura ta Au-ruia i karanga e, 'ka toa tena tamaiti ei ranga i te ua o Reia.'

Kia oki mai taua tamaiti ra mei te kave mimiti tangata ki mua i te marae i o Poa (? Opoa), kua ui mai ki te metua vaine, "Naai au?" Kua karanga atura te metua vaine, "Naku koe!" Kua karanga atura te tamaiti, "Koai te metua tane?" Kua karanga atura, "Ko Aumaru." Kua karanga atura te tamaiti, "Kare! Na Reia au." Kua akatika atura te metua vaine. Kua ui maira te tamaiti, "Tei ea taku metua?" Kua karanga atura a ia, "Kua mate!" "Tei ea te matenga?" "Tei Tautira!" "Naai i ta?" "Na Matatini!" "O! Ka aere au ka tiki i taku metua!" "Aua e aere. Ka mate koe!" Kua karanga atura te tamaiti, "Kare au e mate."

Kua rave iora i te ranga e te au tavini, aere atura, e tae atura ki Tautira. Kua ui atura, "Tei ea taku metua, a Reia?" Kua tuatua maira te tangata tini, "Tena, tei raro i te rua-ui parai." Kua titiri iora a ia i te ranga—koia te kō nei—ki raro i te one; maranga maira te metua ki runga ma te ui katoa; kua kai iora i te ui tunu, kua akiaki i te ui e kua titiri i reira. Kua kiriti i te au, ta atura a ia i a ratou; koia a Tautira, e oire.

Kua kiriti akera a Pai-tangaroa i a Ruau-tumu, ko te taii ia i te ui taua au ra. Ko Eora te ingoa i taua marae ra.

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Kia otiia, kua rave a ia i te au, kua tuku ki runga i te ūā, aere atura ki tona uaorai oire. Kua tarai iora i taua rakau ei rakau tamaki nana, ei ta i Tahiti kia pou takiri ei tutaki i te metua, a Reia.

Kare i akatikaia e te metua vaine, e Ina-mangamanga-i-aitu, i reira kua rokoia e te riri; kō atura i te rakau ki Mo'orea, puta atura i te mato i Mo'orea, oro atura, kiriti maira i te rakau; kō atura ki Tahiti, puta atura ia mato, mama atura ki muri mai i taua mato, topa atura ki raro i te kauvai, riro atura ei akaraanga ma te tangata aua nga puta ra, mei tei Mo'orea e tei Tahiti, mei reira mai e teia noa ai.

Ko ta te metua vaine pee teia; e tuatua au ki tana tama, e tako i te tuatua taito :—

E taku ariki e ! ka tupu ra te io,
I a Otini ma Orangi
Ko tē ki, ko tē pā, ko te papakia
Ki Te Mokoroa-i-ata. Ko Tangata-kato,
Ka noo i te vaine, i a Moana-arunga,
E pā ka eke ia vaine i a Tangata-kato,
Ka noo i te vaine i a Te Tuitui-ia-o-kuiono
Ka rito, ka kao ka tupu, ka metua ka roa ka pakari
Ka rito, ka kao, ka tutukia, ka tupakia
Ka turama, ka marama te enua i ē' iā ke'ā'ē'ke.
Aere ka tiki ka ranga i te ua o Reia,
Ko Tangata-kato ka noo i te vaine
I a Ina-mangamanga-i-aitu
Anau tana ariki ko Pai-tangaroa,
E Pai e ! te Pai a nga nuku, te Pai a nga rangi,
Ta pai te rangi nei kia ngangata,
Ka ura mama, ka to te marino ki tai e,
Pai e te kura ki te Ruea, e Pai e,
E toka ra, ko Tokaeaea,
Tukua ki a Au-maru, e rakau ra,
Ko Ruau-tumu
Tukua ki a Au-maru e marae ra, ko Eora
Tukua ki a Au-maru nga korero i te araroa,
Tukua ki a Au-maru te pito, te tangaengae.
Tukua ki a Au-maru te pu ma te pau,
Tukua ki a Au-maru te urunga ma te pāpā,
Tukua ki a Au-maru te unga ma te potiki,
Tukua ki a Au-maru, e ariki ra
Ka eke mai te rangi e, ko Au-maru,
Ei au, e taku tama; aua ei tamaki,
Oro mai e taku tama, e tu i runga,
Te tara pakuivi o Reia nui nei,
Ka tuia e Irimua, e Au-poto ua,
E taku tama te au o te tangata kai tamaki
Vaoo ua e taku tama to me rakau
Ei akaraanga na tai uki atu
Aere ki a Au-ruia, ki o to tupuna
Kia apii ia koe ki te korero,
Auraka ei tamaki, e tangata kai roa

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E taku tama, te tangata akamou korero
Auraka ei tamaki e—
Tanumiā te au ē,
Ko mē 'i te enua, ko Autupu ē.

E tuatua ako na te metua vaine ki tana tama, mei te kapi toru mai e pukaua.

[Translation of No. 20.]

ABOUT MOU'A-PUTA (THE PIERCED MOUNTAIN) AT MO'OREA ISLAND.

Written by a Rarotongan Man.

THIS is the story of Reia and Mata-tini: A deadly feud existed between the two chiefs over a woman named Ina-mangamanga-i-aitu. She was Mata-tini's wife, and had been carried off by Reia. When the woman became pregnant to Reia, she desired some cooked yams, so her husband went to fetch some yams from Tautira,* where he was killed by Mata-tini on account of the woman. The men who had accompanied Reia, on their return reported that he was dead, at which the woman and Reia's younger brother, named Au-maru, deeply lamented.

The father of Au-maru was Au-ruia, and he said unto his son, "Take the woman thyself, the child which is conceived (the woman was pregnant to Reia) will be a warrior to avenge the death of Reia." A son was born and named Pai-tangaroa.

When he had grown up he proved to be a great warrior; and thus was justified the words that Au-ruia had spoken, "The child which is already conceived will become a warrior to avenge the death of Reia."

(On one occasion) when this young man returned from having deposited a man's skull at the *marae* of Opoa,† he said to his mother, "By whom am I?" His mother replied, "By me!" The lad then asked, "Who was my father?" The reply was, "Au-maru!" To this the lad replied, "Not so! I am by Reia!" The mother then acknowledged the truth of this. The boy then asked, "Where is my father?" She replied, "He is dead!" "Where did he die?" "At Tautira!" "Who killed him?" "Matatini!" "O I will go

* Tautira is situated on the Taiarapu peninsula, East side of Tahiti, and is one of the most beautiful spots in the Pacific.

† It is a question whether this is the celebrated *marae* of Opoa at Ra'iatea Island, or some other—perhaps on Tahiti Island.

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and fetch my father" (? his father's bones). "Do not go! you will be killed!" The lad replied, "I shall not be killed!"

He then took a *ranga*,* and with his servitors proceeded to Tautira, and on his arrival asked, "Where is my father Reia?" All the people replied, "There under the yam-pit he ripens" (means rotting). On thus he thrust the *ranga*—which was similar to a *kō* or spade—in the earth, and up came his father (? father's bones) together with the yams; he ate some of the cooked yams, and then gathered up the yams, destroyed them, and threw the pieces away. He pulled up an *au* (? Hibiscus), and (with it) commenced killing the people of Tautira village.

Then Pai-tangaroa took out his weapon, Ruau-tumu, which he had used to chop up the yams. The name of that *marae* was Eora.

When this was accomplished he took the *au*, placed (rested) it on his thigh, and thus carrying it returned to his own village. He then shaped that wood into a weapon of war, with which to kill all the Tahitians as payment for the death of his parent Reia.

But his mother, Ina-mangamanga-i-aitu, would not consent. But war intervened; he became incensed with anger, and he thrust (darted) his weapon at Mo'orea, it pierced the rock there;† he followed after the weapon and withdrew it, and cast it at Tahiti, piercing a rock there also, and it appeared on the near side, and fell into a river; and thus these holes remain as a sight for mankind down to the present day, both that at Mo'orea and that at Tahiti.

This is the mother's song; she repeated an ancient story (song) in favour of peace:—

TRANSLATION OF THE "TAKO" (SONG).

By S. Savage.

O my chief-like son! thy posterity shall arise—
And spread from Otini to Orangi—(four corners of the earth)
The weight of whose mighty hand shall be felt
Like the flapping of the tail of the demon fish Te-Moko-roa-i-ata.‡
Thy ancestor—Tangata-kato—
Took to wife one named Te-moana-a-runga,
Begat he many lines by that source:
Again he took to wife one named Te Tuitui-ia-o-Kuiono;
The seed was sown—it budded—it blossomed—attained maturity;
It spread out—and budded again and joined line to line—

* A spear about six to eight feet long, used as a crowbar. It was in shape like a native spade.—S. S.

† This refers to the aperture in Mou'a-puta, the mountain on the east side of Mo'orea Island, through which is a hole that may be seen from the west coast of Tahiti.

‡ The monster fish overcome by Maui. J. P. S., Vol. VIII., p. 72.

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Like the candle-nut strung on one stem;
'Tis lighted—it burns aglow and sheds its light around o'er the land;
Even so it is.
Go then to thy kindred, bid them to avenge Reia.

Tangata-kato took another wife, Ina-mangamanga-i-aitu;
She begat her first-born son Pai-tangaroa.
O Pai! O chief-like son of the land—the son of the heavens—
Smite O Pai! the heavens, the dark cloud that has spread o'er thee—
May it be rent asunder and lightly flee away—
That calm may spread o'er the face of the sea.
Take O Pai! the "kura" from the cave Ruea—
A sacred stone—Tokaeaea; give it to Au-maru;
A war weapon (spear) named 'Kuau- tumu'
Give it to Au-maru; The Marae Eora—
Give O son to Au-maru—that he may tread the long war-path;
Bestow on Au-maru the right of chiefly command—
For the rending strife that may arise;
Give thou to Au-maru the house and contents—with the mat-making implement
Give to him the charge of the mothers and children of the tribe,
Give thou them all to Au-maru—who is an *ariki*—
Descend O emblem from the heavens on Au-maru—
Let there be peace O son—let not war prevail.
Come to me my son and stand—
On the shoulders of great Reia who lives in me—
Thy warriors Iri-mua and Au-poto shall uphold me—
Thou, O my son, art feared by war-makers.
Put down thy spear and leave it as a token—
That thy posterity may behold it.
Go thou to thy grandparent—to Auru-ia
That he may instruct thee in the *korero*
Let there be not war; for a man of war can ne'er be satiated;
But let my son be instead a man of wisdom and learning—
A keeper of the traditions of his house—
Let there be no war.
Plant deeply the spirit of peace,
That your rule may be known—the land of enforced peace.

This song was used by the mother to appease the wrath of her son.

[The chief Pai-tangaroa mentioned in the above story and song was apparently also known by the name of Tamarua-pai, and is mentioned in "Hawaiki," 3rd Edition, page 240, as having accompanied Tangiia on his many voyages as chief navigator. If so, his period is about the middle of the thirteenth century.

The story of the pierced mountain in Mo'orea island (surely one of the most lovely places on this earth) named Mo'ua-puta, is very like the Scandinavian story of Senjemand, whose arrow pierced Torghatten mountain in Norway, and left a hole 289 feet high and 88 feet broad—somewhat the size of that in Mo'ua-puta.—EDITOR.]

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No. 21.

TE TUATUA I TE TUNA ANGAI A TANGAROA MA TONGAITI.

NA ITIO I TATA, 1882.

Tera te tuatua i a Tuna; Kua angai taua Tuna ki raro i te puna-vai, ko Te Puna-i-a-Ruea te ingoa. Tera te ingoa o taua Tuna ra ko Maoro; te ingoa i nga tuaine, ko Kokopu-tapaēru e ko Tuna-apu.

Kua aere mai e tokorua tangata ko Tairi-tokerau te tane, ko Vaiēroa te vaine——ko nga metua iā o Rata-i-te-vao. Ko I-te-rangiora te tuakana, ko Rata te teina.

Kua aere mai ra nga metua kua kaviti i te Tuna angai a Tangaroa ma Tongaiti, koia a Maoro. Kua tarai i te kaviti kua maunu ki te karaii, e maunu poa, e tupukako. Ei reira nga tuaine o Maoro e karanga ai ki te tungane, "Auiaka koe e kai, e maunu poa." Kare i akarongo a Maoro. Ei reira nga tuaine e karanga ai, "E itu pukako; kia tae ki te itu o te pukako e mate ei koe." Te tuku ra i te kaviti ki raro i te vai, te kai ra a Maoro i te kaviti, e ka tae ki te itu o te pukako te mate ra a Maoro.

Kia kite ra a Tangaroa ma Tongaiti kua pou a Maoro, kua riri nga atua, kua vaiia atura taua vai ra, kua taia atura taua enua ra e te vai ki te moana; pou atura taua enua tangata ra i te Toora, kare tetai i ora.

Kua aere atnra a I-te-rangiora ma Rata i te kimi i nga matua, kua aere atura raua e kimi, kare i kitea. Kua aravei atura raua i tetai tangata ko Ngana-oa te ingoa; kua ui mai aia, "Ka aere korua ki ea?" "Ka aere maua ka kimi i o maua nga matua." Te karanga maira a ia, "Ka aere tatou. Kia kare korua e taoi i aku, kare korua e kite; e taoi korua i aku naku e akakite ki a korua i o korua matua." Kua ui maira raua, "Teiea?" Kua tuatua maira a ia, "Tei roto i te kopu o te Toora!" Te karanga maira raua, "Ka aere tatou."

Kua aere atura ratou ki te moana; te amama ua ra te va'a o te Toora, kua oro atura a Ngana-oa, kua toko atura i te va'a o te Toora, kua aere atura ratou ki roto i te kopu o te Toora. Tera taua enua tangata ra ma nga metua o Rata ma. Kua no'o ratou ki roto, tera te ravenga ta ratou i kimi, kua kotikoti ratou i te Toora kia mamae, a kia mamae taua ika ra, kua oro atura taua Toora ki runga i te akau, kua mate atura tana Toora, kua ora mai nga metua o I-te-rangiora raua ko Rata, kua no'o ki te enua.

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[TRANSLATION OF No. 21.]

THE STORY OF THE TAME EEL OF TANGAROA AND TONGAITI.

WRITTEN BY ITIO, 1882.

[Stories connected with the Eel are frequent in Polynesian folklore, but they have more often to do with the demi-god Maui, than with Tangaroa. The above is one form of the story, which in the process of time has been interwoven into the story of Rata's search for his parents, to which, there can be little doubt, it did not originally belong. In the Maori version we find that Tuna dwelt in the heavens in the spring named Puna-kau-ariki, or in the river named Waihou—possibly the so-called river in the constellation of Erydanus; to him incantations were said as to a god—see "The Ancient History of the Maori," Vol., I. p. 64, 124, etc., and many other references. But to find the origin of this myth we must go to India where Indra was the eel god—see J. F. Hewitt's "History and Chronology of the Myth Making Age," p 500 *et seq.*, London, 1901. This is not the place to enter into this question, but attention is merely drawn to the fact that Tuna is an interpolation into this story—and to the important statement, if true, that I-te-rangiora was a brother of Rata, the former being the great Polynesian navigator, known also as Ui-te-rangiora by Rarotongans, and Hui-te-rangiora by Maoris. Far more complete histories of Rata's search for his parents—which is no doubt historically true—will be found in Journal Polynesian Society, Vol. XIX., p 142, by Mr. S. Savage, and 186 by Mr. A. Leverd, and "The Ancient History of the Maoris," Vol I., II.]

THE translation follows:—

"This is the story of Tuna the eel: That eel was fed down at the spring of water named Te Puna-i-a-Ruea, and the eel's name was Maoro. Its parents' names were Ura (Uira in Maori) and Tiaka, and its sisters' were Kokopu-tapaeru and Tuna-apu.

There came two people, husband and wife, named Tairi-tokerau and Vaiē-roa, who were the parents of Rata-i-te-vao, and his elder brother I-te-rangiora.

The above two people came and prepared a fish-hook for the eel belonging to the gods Tangaroa and Tongaiti, that is Maoro. They shaped out the fish-hook and then fastened on a crab, as bait, with a *tu-pukako.* * It was then the sisters of Maoro, the eel, said to their brother, "Do not eat of it, it is a bait." But Maoro would not obey. Then said the sisters, "There are seven *pukakos* *; when you reach the seventh you will die." The line and hook were let down into the water, and the bait was taken by Maoro, and when he reached the seventh *pukako*, he died.

* This word is not known to the translator. Possibly it refers to the extenders often used in fishing.

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from there because the man had been saved. He said to his god, "You have truly guarded my life, O my god!" And the last word of that man was, "But, O my god! it was thee alone that saved me."

(This little story illustrates the one punishment for any serious offence used by all Polynesians, viz., death. A suspected individual had little chance when tried by those whom he was accused (rightly or wrongly) of having injured.)

No. 23.

E TUATUA NO TE TUPUANGA O TE TANGATA MUA KI PUKAPUKA NEI.

Oketopa 22, 1877.

TERA ta ratou taratara, na Matariki i anga i te enua ma te rangi. Tera taua Matariki ra, e pona vatu (e toka). Tera taua Matariki, e atua; tera tona metua ko Tamaei, no Tonga mai i tupu mai ei. Tera tona metua-vaine e vatu—koia ra e toka. Kua anga i te enua, kua aite i te enua ma te tai.

E, kia tae ki tetai vaia (tuatau), kua ngaro te enua i te tai. Ina ra kare i taka meitaki tikai i tetai tangata; ina ra ko te taratara ua a te ai tupuna, no te kino o tei reira vaia i kore ei i kitea te tika ia o te tangata mua.

Tera te tuatua i tuatuaia e ratou:—Kua akatupu aia i nga kainga—tera te ingoa i nga kainga, ko Muriutu, ko Matanga, ko Angaripure, ko Akovika, ko Amaunga, ko Arongo tetai. Kua tupu i aua nga kainga ra te tangata, kua matoru (rai) atu te tangata. Kare te tangata i mate i tei reira vaia. Tera te ariki i tei reira vaia, no te kainga ra no Muriutu, tera te ingoa ko Akau-te-vaka. E tuatau rerei tona tuatau, kare e kai tangata i ta ratou tuatau—ko te ta i te tangata. Ina ra e tuatau rerei i taua ariki ra, ia Akau-te-vaka.

E tae ake ra i tetai tuatau o tetai ariki, ko Akamora te ingoa, tera te taratara i kitea i tona tuatau; kua akaveriveriia (akaviivii) aia e tona kopu tangata. Ina ra kua akaemaemaia (akaperepere) aia e tetai mokopuna, nana, ko Akovika te ingoa, e tamaine. Kua varo (kapiki) takere aia i taua tamaine i tona makianga o taua ariki nei. Tera te tu angaanga a taua tamaine nei ki runga i taua ariki nei. Te vakurea, ko te uuti i te ina i te mimiti o taua ariki ra.

E tae akera ki tona metuaanga, kua akairo a Akamora i tana taonga-ariki i taua tamaine ra. Tera te mea i pera ai taua ariki nei, no te akaemaemaanga a taua tamaine ra i riro ei tana taonga ariki i taua tamaine ra. Kua taratara a Akamora ki taua tamaine kia Akovika, "E maua i a koe taku ariki nei." Kua akapono (tuatua) a Akorika, "E ke." Kua uru ki tona metua, ki a Kui. Tera te tu o taua tangata nei, e ariki aia no Angari-pure, e tangata vave aia no Pukupuka.

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Kua taratara a Kui ki tana tamaine, "E maua i aku." Kua riri (ui) te tangata katoatoa o te enua, kua uru (kua kimi i te vaarua, *sic*) te tangata i te ravenga e mate ei a Kui. Kua akapono te enua katoatoa.

Kua aere te tangata e kokoti i te mimiti i te mata enua. Tera te tu o ta ratou angaanga i te tangata: okotai mano te nikau; pera katoatoa te enua. Tera tetai tangata i kitea, e tangata vave; koia rai e tangata maroiroi, e tangata toa. Tera tona ingoa ko Veru. Okotai anere te nikau i te apaianga okotai. Kua rave ratou i te ravenga tamaki. Tera ta ratou revenga e tao, e kaio, e koko, e poatu.

Kua aere a Akamora ki te marae-tamaki ma te nikau okotai i te rima ei moenga i raro i te one, e akamana i tei kianga o tana taonga-ariki ki runga i taua mokopuna nana. Kua tari mai te tangata i te nikau ki runga i a Akamora; kaore roa e nikau i topa ki tetai konga (ngai) ke, mari ra kua uraki (tari) ki runga i taua ariki. Kua akaputuputuia te kikau ki runga roa i te reva roa, e ki raro roa i te enua, e kua akaputuputu te tangata ki to ratou ai konga, i te marae okotai.

Ina ra kua na mua a Akamora ki taua tamaine no taua nikau urakiia ki runga i aia, me okotai nikau ka toe ki runga i a ia. "Ka riro ïa taku kainga, taku taonga-ariki." Ko te tuatua ïa a taua tupuna ra ki runga ki tona mokopuna. Kua tae ki te tuatau kua akamana a Kui i tana taonga-ariki, kua penapena te enua, te tangata ko tana rakau, ko te tangata ko tana tao. Pera roa rai ratou. Kua riorio (tipatipa) mai ra a Kui i tana uverovero (tao), e kua takai aia i te marae, e tae akera ki te pae tai e tuku i tana rakau ki raro i te tai. Kua riorio mai ra te marae, kua oka atura i te nikau i tana uverovero. Kua ngaro atu ra te rangi i te nikau. Kua mataku atura te tangata i te reira, kua kore atu ra i ta ratou rakau i toe tai akera nikau ki runga ia Akamora. Kua rere a Akamora ki vao no tana mana, riro atura te ariki i tana mokopuna.

E oti akera tei reira, kua riro ki tana tamaine. Kua taratara te enua ki a Kui, "Aere koe ki Amoa." Kua akatika a Kui, "Ka aere au."

Kua tapena i tona vaka; e kia oti kua raveia ana tamariki tokorua, ko Tapeau-tane te ingoa i tetai, ko Tapeau-vaine te ingoa i tetai.

Kua akatere atu ki te moana ma nga tamariki nana. Kua topa ki te moana. Kare e kai i runga i te vaka i te roa aareanga i te moana, ngoto (tomo) iora te vaka ki te moana. Kua kimi te metua i te raveanga kia ora ana tamariki. Kua ruru io ra te metua i nga kiato ki runga io i nga pakuivi kia ora ana tamariki. No te roa o te au ra e te kai kore, topa io ra a Tapeau-vaine ki raro, e kua mate. Kua ongi te metua, e kua maka (titiri) atura i a ia. Kua aere te metua ma Tapeau-tane, e no te roa o te au ra e te kai kore, kua topa a Tapeau-tane ki raro, e kua mate. Kua ongi iora te metua e kua maka atura i a ia.

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Aere atura taua Kui nei ka apitia iora e te tio (timber-worm) e topa atura ki te moana, akataka atura na raro i te moana, tae atura ki te akau o Amoa.

E kia tae ki Amoa, kake atura ki uta, aere atura e keia i nga umu-kiore a Amoa, oki atura ki te akau noo ei. Kua kimi te tangata o Amoa i te tangata i keia ai ta ratou umu-kiore. E tae akera ki tetai ra, kua aere atu tetai tamaine ki te akau, kite iora taua tamaine ra i tetai apinga ra; kua uriuri iora taua tamaine ra kua akaea te ao i te kopu; e kua matuku io taua tamaine ra, kua aere atura aia e akakite ki te tangata o te enua kia aere mai e akara i taua apinga ra. Kua aere mai ra te tangata katoatoa o te enua, kua rave atura, e tao atura ki te umu, e kua mate. E kua tu akaou mai te vaerua, kua mumuru (ta) i a Amoa; pou atura a Amoa i te mate. Kia oti tei reira kua oki mai te vaerua o Kui, kua akakite ki tona kopu tangata i Pukapuka nei, kua akakite i tei tupu i a ia i Amoa, e kua taona aia ki te umu.

Oti ra ua tei reira taratara.

[Translation of No. 23.]

A WORD ABOUT THE ORIGINAL INHABITANTS OF PUKAPUKA ISLAND.

[Pukapuka (or Danger) is one of a group of three small islands, about latitude 11° S., and longitude 166° W., now forming part of the Cook Island Administration. The group lies north-east from Samoa, at about 430 miles distant therefrom. Its position will bt seen on our Sketch Chart, Vol. XX., p. 116, of this 'Journal.' In the same 'Journal,' Vol. XIII., p. 173, will be also found some brief traditions of these people, collected by the Rev. J. J. K. Hutchen, of Rarotonga, together with a short vocabulary of their dialect. The people number about 500, and are now British subjects. The original from which the following account is translated, was apparently written by one of the Rarotongan Native Missionaries to Pukapuka, and is both badly expressed and written, and, therefore, some mistakes may occur in the translation. Several Pukapuka words are indicated by italics, the meaning of which are given by the writer in Rarotongan. Several of these words are still current in New Zealand, though not in Rarotonga apparently. The part of the story about the transference of the chieftainship, is very obscure, and on that account the translation may be wrong in part. Kui's voyage to Samoa is probably historical. Kui, is usually a woman's name, but apparently here it is a man's.—Editor.]

October 22, 1877.

THIS is their story: It was Matariki * who made both Heaven and Earth, and he was (? represented by) a stone. He was a god,

* Matariki is the name of the Pleiades, but probably this is not intended for that constellation.

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the son of Tamaei, who came from Tonga. His mother was a *vatu*, or stone. He (Matariki) made and arranged the earth and the sea.

After a time, the earth was overwhelmed by the sea. But no one (now) is able to explain this properly, that is, the accounts of the ancients, which is due to the evil and confusion of those times. But this is what they say (of their history): He (Matariki) founded the villages, named Muriutu, Matanga, Angari-pure, Akovika, Amaunga, and Aronga. It was in these places that men grew and increased to great numbers. In those days men did not die. The *ariki* (or high chief of the island) at that time was from Muriutu, and his name was Akau-te-vaka. His period was a happy and peaceful one, no cannibalism existed, nor wars. Hence was the period of Akau-te-vaka a happy one.

Time went on, until the days of Akamora, about whose period is the following history: He was detested by his people, for he was beloved by one of his grandchildren, named Akovika, a girl. He appointed her to succeed him on his death. The duties of this girl were to clean the head of the *ariki*, and pull out his grey hairs. When she had reached womanhood, the *ariki*, Akamora, delegated to her the chieftainship through the love she showed to him. Akamora said to the girl, Akovika, "Thou must take over my chieftainship." Akovika replied, "*E ke*" (which seems to express some doubt; the translation is, "It is different"), and then she went to (? consult) her parent, named Kui, who was a chief of Angari-pure and was a (? learned, or wise) man of Pukapuka.

Kui replied to his daughter, that he would take it (? the chieftainship), which caused all the people of the land to inquire (*riri*, is the Pukapuka word, said to be the same as Rarotongan *ui*, 'to ask'; but in Maori, it is 'anger,' and this seems from what follows, to be the meaning), and they consulted as to the means to kill Kui. All men agreed to this.

Men then went forth over the surface of the land to cut off heads; and the following was the arrangement: a thousand *nikau* (coconut leaves) were to be collected; all the people were to assist. One man was found, who was very able, of great strength, and a warrior, whose name was Veru. He brought one hundred *nikau* leaves at one time. And then they proceeded to make war, by preparing spears and stones.

The *ariki* Akamora had gone to the *marae* with a single *nikau* leaf in his hand to plant it in the earth in order to give authority to the appointment of his grand-daughter to the chieftainship. The men brought all the *nikau* leaves and placed them on Akamora, none fell in any other place, all were put on the *ariki*, so that they reached up to the heavens from the surface of the earth, whilst all his people collected in their proper places in the one *marae*.

Akamora, the *ariki*, had said to his grandchild when the *nikau* were placed on him, that one more should be added, and then, "My home and

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my chieftainship are gone." Such were the words of the grandfather to his grandchild. When the time came for Kui to confirm the investiture of the chieftainship, all the (people of the) land made their offerings, each man with his weapon or spear. They all did the same. Then Kui did lance his spear, and stepped across the *marae* to the seaward side and there placed his weapon in the sea. The *marae* was thus pierced (? made sacred) and the *nikau* stabbed with his spear. The heavens were obscured by the *nikau*, at which all men were alarmed, for not a single weapon (or wood) remained on Akamora. He now went forth; for his authority had departed from him to his grandchild.

After all this, the daughter (of Kui) held the chieftainship, and the people said to Kui, "Go you to Samoa!" to which Kui assented, saying, "I will go!"

Kui now prepared his canoe for sea, and took on board his two children, named Tapeau-tane and Tapeau-vaine, and sailed away over the ocean. When they reached afar off, there was no food left on board on account of the length of their voyage, whilst the canoe filled with water. The parent sought some means by which to save his children, and made the outrigger of the canoe into bundles and fastened them on to the shoulders of his children. In consequence of the long time in the water and the want of food, Tapeau-vaine died. The parent rubbed noses with her and then cast her body away. The parent and Tapeau-tane still went on for many days, when starvation caused the death of the latter. The parent saluted the son and then cast his body off.

So Kui went on, whilst his body became covered with *tio* (someone has pencilled on the original, 'timber-worm.' *Tio*, in Maori, is an oyster—probably means here a barnacle) and then he fell to the bottom of the sea, and thus proceeded to the reef at Samoa.

When he reached Samoa, he went ashore and proceeded to steal from the rat-ovens of the Samoans, and then returned to the shore and remained there. The Samoans then proceeded to search for the thief who had stolen food from their rat-ovens. After a time a young girl went down to the sea-shore, where she found an object there; she turned it over, when the breath came out of its belly, at which she was frightened, and returned to tell the people of the land to come and see the object. All the people came down, when they seized the object, took it up and cooked it in an oven, thus died Kui. But his spirit survived, and it then made war on Samoa, killing a lot of people. After this the spirit of Kui returned and reported to all his family at Pukapuka what had happened at Samoa, and that its body had been cooked in an oven.

That is all of that story.

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No. 24.

TE TARATARA NO TE TUNA, NO TE NU OKI.

No Pukapuka mai teianei korero.

TERA tetai tuatua no e tokorua puke tangata; e tane tetai, e vaine tetai. Tera te ingoa o te tane, ko Avie-nri, ko Avie-poto te ingoa o te vaine. Kua nonoo raua, e kua roa to raua nooanga, meitaki ua rai raua i te au ra ravarai.

Kare i nui te vaine i reira. Kia aere te tane ki te tautai ika ka kai ua rai te vaine i te ika a te tane i tiki. Ina ra kia to te vaine, kua tu ke te kakī o te vaine i reira. (Tena ra te to, e nui, ko te reo Pukapuka, e to.) Kua kore e kai i te au ika a te tane i tiki. Aere ua rai te tane ki te tautai ika i te au ra ravarai; pera ua rai te tane i te tikianga i te ika, apai mai ki te vaine i te au ra ravarai, kare ua ake rai te ika ta te tane e tiki, e rai te ika ta te tane i rauka ana, kare te ika ta te vaine e kakī ra e rauka ana.

Ina ra kia oki akaou te tane ki te taatai e tautai ika rai e umuumu rai te tane kia kitea te ika ta te vaine e kakī ra. Kia tae ki tetai aereanga o te tane ki te tautai ika rai, e kua rauka rai te au ika ravarai, e kua kī te ora i te ika, e kua apai mai ki mua i te aroaro o te vaine, e kua akiri te vaine i te ora ai ika ki runga i te āriki, e kua ope te ika ki vao, kare rai i kitea taua ika e taua vaine.

Ina ra kia patua te muri o te ora ki raro i reira e topa taua ika ta te vaine i kakī ra, e mea ika, e mea ngiti rava; kitea io ra e taua vaine ra, kua karanga atu ra ki te tane, "Teia." Ei reira aia e ui ki te tane, "Noea teia?" Kua karanga mai te tane, "E tera." E kua kai io ra taua vaine ra i te mea ika mea ngiti ra. Kia kite te tane i te reira, kua ta io ra i te matau, tera te matau e mau toa. E oti tei reira i te ta kua iro i te vao—tera te vao, ko te taura. E oti tei reira kua aere aia ki te vao e uru i te maunu. Tera te maunu ko te pua o te au rakau kakara—ko te Tiare ko te Maire, ko te Nau, ko te Vavai. E rai atu te au pua rakau kakara ravarai, e tae ua atu ki te pua o te Tamanu. Kua rauka i te reira, kua aao ki roto i te ora. Tera te ora, e kete. E kua oti tei reira kua aere ki taatai ki te ngai tana i matau ki te tautai, e kua rave i te matau e te maunu, kua takai i te maunu ki runga i te matau, ī atu ra i taua ika ra. Tera te ingoa i taua ika ra, e Tuna. Ina ra, kare ra ko te Tuna vai, e Tuna ke, e Tuna tai. Tei Rarotonga ana taua ika e Aa-teatea, tera tetai e Mamaru, e Takivaru ana punua; i Pukapuka nei, te ingoa e Tuna.

I atu ra i taua ika ra, e kare e kai i te reira maunu. E kua rave mai i tetai maunu, kua takai ki runga i te matau, e kua angai i taua ika ra, e kare ra e kai taua Tuna ra ki te matau. Kua rave i tetai maunu, e kua takai ki runga i te matau, ī atu ra i taua ika ra, kare i

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kai. Kua rave i tetai maunu rai, kua takai rai ki runga i te matau, tuku atu ra ki taua Tuna ra, e kare rai i kai taua ika ra. Pera ua atu ra i te au maunu ravarai, kare ua ake rai e maunu e kai ei te Tuna. Kua mii io ra taua tangata ra, kare e maunu e kai ei taua ika ra. Kua pou te au maunu, kua rave io ra te rima o taua tangata i te ora, e kua akara ki roto i te ora e kare e maunu, patu io ra i te muri o te ora, topa io ra te pua Tamanu, takai atu ra ki runga i te matau, tuku atu ra ki raro i te tai, kai io ra taua ika ra, e rauka mai ra, apai mai ra ki te kainga i te vaine.

Ina ra i to raua ravenga i taua ika ra, tipupu tuatua mai ra taua Tuna ra. Tera te tuatua a taua Tuna ra "Tena korua. Ka kai i aku, e tipu korua i toku mimiti e tanu i mua i te ngutupa o to korua are. E, kia tupu auraka e ruruia; e, kia maata, auraka e ruruia; e kia rau auraka e ruruia; kia teitei auraka e ruruia; e kia taume auraka e ruruia; e kia tau te kai auraka e ruruia; e kia pakari auraka e ruruia; e kia maata te nu auraka e ruruia; e kia maro auraka e ruruia; e kia makuru ki raro i te tumu auraka e ruruia; e kia kite korua e kua maata maata te akari, ei reira korua ka tuā ai ki te pa enua." Ko te akaironga a te Tuna ki a Avieuri, e ki a Aviepoto.

Kua oti te tuatua a te Tuna ki nga tangata ra. I reira to raua tipuanga i te mimiti o taua Tuna ra; kua tanu iora ki mua i te ngutupa o to raua are. Tapapa iora raua i taua mimiti o te Tuna i tanumia e raua, tapapa ua rai raua i tei tuatuaia e te Tuna; koia taua ika ta raua kai. I to raua karianga i taua mimiti Tuna ra, ka tupu mai, kua akarongo rai raua i te tuatua a te Tuna ra, tapapa ua rai raua e tupu mai ra, kare raua i ruru. E ka maata mai te tupu kare raua i ruru, pera ua rai raua e tae ua atu ki te taumeanga, e tae ua atu ki te pueraanga o te roro. Mei reira e tae ua atu ki te mouanga o te nu, e nu maata, e nu katea. E tae ua atu ki te akarianga e makuru ki raro i te one, kare rai raua i ruru. Pera ua rai te tiakianga e tae ua atu ki te maataanga kare rai raua i ruru.

Noo ua rai raua, tapapa e maata maata ua atu; e kia kite raua e kua maata, ei reira raua e tuā ei ki te pa-enua katoatoa o teia nei ao te tuāanga. Ngere io ra a Pukapuka, kimi io ra raua e kitea io ra e nu-ponga ta Pukapuka tuāanga. No reira ratou i tuatua ei, e no taua nu-ponga i ponga ai to ratou nu.

No Amoa te rai o to ratou tuatua; kare ua e taka meitaki i a ratou te tuatua a te aronga-taito.

Oti ra ua taku i tata.

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[TRANSLATION OF No. 24.]

THE STORY OF THE TUNA (EEL) AND THE COCO-NUT.

FROM PUKAPUKA ISLAND.

[In No. 21 of these stories, we gave a Rarotongan account of the eel of Tangaroa. In what follows we have the Pukapuka account of the origin of the coco-nut from the eel, a story that is known to other branches of the race as well. Dr. Wyatt Gill in his "Myths and Songs," p. 77, has given a Mangaian and a Tahitian version of this peculiar story. Possibly the publication of different versions may yet lead to a solution of the mystery of the connection between the eel and the coco-nut.—EDITOR.]

THIS is a story about two people, a man and a woman, the male being called Avie-uri, the female, Avie-poto. They dwelt together for a long time in great happiness.

Up to a certain time the woman had not conceived, and when the husband went to fish, the wife would eat of any of the fish he caught. But when at last the woman became pregnant, she was fastidious and would not eat the fish brought by her husband. The husdand went out fishing every day, and always brought home fish for his wife, but she would eat none of them; however great the variety of fish, the woman had no desire for them.

As the husband again and again went to the sea-shore to fish, he was ever anxious to discover some fish that his wife would like. On one of his expeditions, he caught many varieties of fish, and quite filled his basket, and carried it home and placed it before his wife, who threw them all out on a mat to examine them, but found none such as she desired. But, on striking the bottom of the basket there fell out one of the particular fish the woman had a desire for, a very tiny fish. As soon as she saw it she called to her husdand, "Here it is!" She then asked, "Where did it come from?" to which the husband replied, "There are more." Then the woman ate the tiny fish. When the husband saw this, he prepared a fish-hook, which was made of *toa* wood, and then twisted a line, afterwards placing the bait on the hook. The bait consisted of the sweet scented flowers of plants, such as *Tiare*, *Maire*, *Nau*, *Vavai*, and many other scented flowers, even the flowers of the Tamanu. Having obtained these, he placed them in a basket, and proceeded to the shore to a place he knew of, to fish, and fastened on the bait to the hook, to angle for that particular fish. The name of that fish was a Tuna (eel). But it was not the fresh water eel, a different kind, a sea-eel. At Rarotonga it is called a Aa-teatea, a Mamaru, the young of which are named Takivaru, whilst at Pukapuka it is called Tuna.

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He fished with one of those baits, but the fish would not take it; then with several others without success, until the man dispaired of catching any, and all his bait was exhausted. He took hold of the basket and striking it, out fell the flower of the Tamanu tree, which he bound on to his hook, and at last was successful, and then carried the fish to his wife.

Now when they proceeded to cut up the fish, the Tuna spoke to them, saying, "Salutations to you two!—When you eat me, first cut off my head and bury it in front of the door of your house, and when it begins to grow, do not ? shake it (*ruru*, to shake, tie in a bundle, &c.), nor when it grows big, nor when its leaves appear, nor when it grows tall, nor when it *taume* (meaning unknown), nor when the food is cooked, nor when the fruit is ripe, nor when the nut is large, nor when it falls ripe to the ground, but when you two see the coco-nuts are very numerous, then must you distribute them to all the people." These were the directions of the Tuna to Arie-uri and Arie-poto.

When the Tuna had finished his directions, then they cut off its head, and buried it in front of their door, and waited for the fulfilment of the Tuna's directions—that is, of their fish. As it grew, they complied with all the directions of the Tuna, until it had fully grown and bore coco-nuts—great coco-nuts—of the *nu-katea* kind; and until the fruit fell to the ground, they carefully guarded it, until the fruit was plentiful, and then they distributed the fruit to all the islands of this world. But Pukapuka was without them, so the two people searched and found a *nu-ponga* (some kind of coco-nut) and distributed this to them. Hence do these people say it is from that *nu-ponga* that all their coco-nuts are *ponga*.

From Samoa comes the greater part of the speech of the Pukapuka people; but they cannot properly recite traditions of the old generations.

That is all I have written.

No. 25.

E TUATUA TAITO NO AITUTAKI.

NA ITIO I TATA.

TE tuatua no Tango-tuakau raua ko Pirita, ko Reureu te tapere. Kia tupu te tamaki; tera nga taua tamaki, ko Te Paepu tetai, taua, ko Takapora tetai taua. Kua aere a Pirita kua akatiaeae i tetai

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taua, koia a Te Paepu; i reira tu mai tetai tangata toa, koia a Tango-tuakau, e arumaki ei i a Pirita. Tera tana tuatua, "E oro, e roa te va ki Takapora," Ei reira e oro ei a Pirita; kua arumaki atura a Tuakau, e kua pipini atura a Parutu ki roto i te vao maire. E kia vaitata mai a Tuakau, te kapiki ra, "E oro, e roa te va ki Takapora." Kua tae a Tuakau ki a Parutu, kua tu mai a Parutu kua ta i a Tuakau, kua mate atura aia. Kare atura i tika tana tuatua, no te mea kua mate aia, kua ora a Pirita. E tuakana a Parutu, e teina a Pirita.

No Aitutaki teia tuatua taito nei, na te ai tupuna, no taito mai, no to ratou tu poiri i akapera ai ratou.

[Translation of No. 25.]

AN OLD 'SAYING' FROM AITUTAKI.

By Itio.

THIS is the story of Tango-tuakau and Pirita, who dwelt in the district of Reureu. A war commenced, and the one party was named (or came from) Te Paepu, the other was of Takapora. Pirita proceeded to join one of these war-parties, i.e., that of Te Paepu; on which another man, a warrior, named Tango-tuakau stood forth in order to chase him—Pirita—shouting out, "Run! the space (or distance) to Takapora is long." On this Pirita fled, whilst Tango-tuakau followed to kill him. Parutu—elder brother of Pirita—was in ambush (or hiding) in the *Maire* forest, and as Tango-tuakau came near to him, the former said, "Run! the distance to Takapora is long," and as Tango-tuakau got up to the other, the latter arose and killed him. And so his words did not come true because he was killed. Parutu was the elder, Pirita, the younger brother.

This story is from Aitutaki, and comes down from the ancestors of old; it was on account of their 'state of darkness' they did so—as in the story.

[The writer does not say so, but doubtless the above is one of the 'wise sayings' used even to this day on certain occasions.]

No. 26.

KO PUKENGA RAUA KO KURIRI.

Na Itio i tata.

TE tuatua i a Pukenga raua ko Kuriri; ko Tautu te tapere. No roto tetai i a Ngati-Taitua; no roto tetai i a Tamarua. Kua

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noo ra raua i to raua ngutuare, okotai a raua kainga kai, okotai a raua ngutuare e moe ei; tokorua a raua tamariki, ko Tamarua-kaiāā ta Pukenga, ko Te Au ta Kuriri. Kua noo ratou ma te rekareka, kia tae ra ki tetai ra kua aere a Pukenga i taatai i te tautai ika, kua vaoo i te tamaiti ki a Kuriri. Kia aere ra a Pukenga, kua tu a Kuriri kua ta i te tamaiti a Pukenga, kua tao ki raro i te umu, kua kai.

Kia oki mai ra a Pukenga, kare te tamaiti; kua pou. Kua mamae atura te ngakau o Pukenga. Kua kapiki mai ra a Kuriri, "Oro mai, E toku taeake; kua pou ta taua tamaiti i aku." Tera ta Pukenga, "Mari ei koe kua kai, e potiki riri ei naku." E tuatua ua na Pukenga, tei roto te riri i te ngakau.

Kia tae ki tetai ra, kua karanga a Pukenga i a Kuriri, "Auraka taua e moe; e tamaki te ka tae mai." I reira raua kua mataara ua mei te aiai mai kia tae ki te aiaō, kua varea a Kuriri e te moe. Kia akarongo ra a Pukenga, kua tangi te puta-iu o Kuriri, kua ta atura a Pukenga i a Kuriri, mate atura. E reira e tae ei te taua a Te Kioreriki e ta i te po. Tera ta Pukenga te pukepa (? pukepo).

[Translation of No. 26.]

PUKENGA AND KURIRI.

By Itio.

THIS is the story of Pukenga and Kuriri, of Tautu district [Aitutaki Island]. One of them belonged to the Ngati-Taitua tribe, the other to Tamarua. They dwelt together in one home, having their meals together, and sleeping in the same house. Each had a child, Pukenga's was named Tamarua-kaiāā, whilst Te Au was the name of Kuriri's child. They dwelt together in peace and with mutual pleasure, until one day Pukenga went to the sea-shore to fish, leaving his child in Kuriri's care. After Pukenga had departed, Kuriri arose and killed his friend's child, then cooked and ate it.

When Pukenga returned, the child was not to be found; he had been eaten; and pain filled the heart of Pukenga. Kuriri addressing him said, "Welcome back, my brother! Our child has been eaten by me!" To this Pukenga replied, "It is as well that you ate him, for he was an ill-tempered child of mine." This was said to dissemble, for great was the anger in the heart of Pukenga.

On a certain occasion Pukenga said unto Kuriri, "Do not let us sleep to night, for a war-party is about to arrive here." So both of them remained awake, even from the evening until break of day, when Kuriri was overcome by sleep. As soon as Pukenga heard the snoring

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of his companion, he arose and killed him. Just then the war-party of Te Kiore-riki arrived on the scene to make a night attack. . . . .

[Apparently Pukenga awaited the arrival of the war-party to avoid being blamed for the death of his friend. But the story partakes of the obscurity of many others.]

No. 27.

TE POUANGA O NUKUNONI.

Na Itio i tata.

E TUATUA no te pou o Nukunoni. Tera te ara e vaine, ko Matai-katau. No Vaipae te tane. Kua noo te tane ki te ngutuare, kua aere mai te vaine ki tona tapere, koia a Nukunoni, ki nga metua. Kua tu te au mapu o Nukunoni, kua rave kino i taua vaine ra. Kua riri te tane i te mea i akaperaia ai tana vaine. Kua tupu te tamaki, kua oro taua tane ki to Arutanga; kua oro ki to Amuri, e ta i a Nukunoni.

Kua aere mai te tamaki i te po i te ta i a Nukunoni; e kua pou i te ta, kare tetai i toe; e kua tau i nga umu, e kia ka, kua uri ki raro i nga umu, te tangata e te vaine ma te tamariki—kare tetai i toe e te ako i taua vaine ra. Tokorua ua tangata i toe. No te ara ia i pou ei a Nukunoni—no taua vaine ra, ko Matai-katau.

Te openga o te kanga, ko te Amoinu ia o te aronga kanga.

[Translation of No. 27.]

THE DESTRUCTION OF NUKUNONI.

By Itio.

A WORD about the destruction of Nukunoni. The cause was a woman named Matai-kakau. Her husband was from (or of) Vaipae. Whilst the husband remained at home, the wife went to her own district of Nukunoni to visit her parents. The young fellows then arose and outraged her. At this the husband was furious, and proceeded to make war, and visited Arutanga and Amuri districts to engage their assistance in fighting the people of Nukunoni.

The war-party made a night attack on Nukunoni, and destroyed the people, not one escaped; and then they lighted the ovens and in them cooked the bodies, men, women, and children—not one was saved—by the command of the outraged woman. Only two people were saved.

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It was on account of their sin against Matai-katau that the people of Nukunoni were destroyed.

The result of a curse (or evil) falls on those who commit the evil.

No. 28.

E TUATUA NO TE METUA O TE AU RAKAU I TO RATOU ANAUANGA.

NA ITIO I TATA.

TERA to ratou metua, ko Atea.

Ko Atea ka noo i te vaine, i a Papa, anau tana ko Te Atu.
Ko Te Atu ka noo i te vaine, i a Toro-kiore, anau tena ko te Au.
Ko Te Atu ka noo i te vaine, i a Matakataka, anau tana, ko Te Tamanu.
Ko Te Atu ka noo i te vaine, i a Potaka, anau tana ko te Miro.
Ko Te Atu ka noo i te vaine, i a Veru-nui, anau tana ko te Aoa.
Ko Te Atu ka noo i te vaine, i a Tumukava, anau tana ko te Utu.
Ko Te Atu ka noo i te vaine, i a Tangaro, anau tana ko te Puka.
Ko Te Atu ka noo i te vaine, i a Mami, anau tana ko te Ii.
Ko Te Atu ka noo i te vaine, i a Pupuina, anan tana ko te Kuru.
Ko Te Atu ka noo i te vaine, i a Tanguru, anau tana ko te Nu.
Ko Te Atu ka noo i te vaine, i a Aranu, anau tana ko to Kaika.
Ko Te Atu ka noo i te vaine, i a Te Ui, anau tana ko te Ti-?maui, te Ti-voru, te Ti-kopo, ko te Ti-rau-matangi.
Ko Te Atu ka noo i te vaine i a Pau, anau tana ko te Poue.
Ko Te Atu ka noo i te vaine, i a ? Tongare, anau tana ko te Tutui.
Ko Te Atu ka noo i te vaine, i a Tara, anau tana ko e Ara; anau tana ko te Ngatae; anau tana ko te Tataramoa.

[TRANSLATION OF No. 28.]

A WORD ABOUT THE ORIGIN OF THE TREES.

BY ITIO.

THE parent (creator) was Atea.

Atea dwelt with the woman Papa (The Earth); and they gave birth to Te Atu.

Te Atu dwelt with the female, Toro-kiore; and they gave birth to the Au tree. [The *Hibiscus tiliæceus.*]

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Te Atu dwelt with the female Matakataka; and she gave birth to the Tamanu tree. [*Calophyllum inophyllum.*]

Te Atu dwelt with the female, Potaka; and she gave birth to the Miro. [? *Thespesia populnea.*]

Te Atu dwelt with the female, Veru-nui; and she gave birth to the Aoa. [The *Banyan.*]

Te Atu dwelt with the female, Timu-kava; and she gave birth to the Utu. [*Barringtonia speciosa.*]

Te Atu dwelt with the female, Tangaro; and she gave birth to the Puka.

Te Atu dwelt with the female, Mami; and she gave birth to the Ii. [*Inocarpus edulis.*]

Te Atu dwelt with the female, Pupuina; and she gave birth to the Kuru. [*The Bread-fruit.*]

Te Atu dwelt with the female, Tanguru; and she gave birth to the Nu. [*The Coco-nut.*]

Te Ahu dwelt with the female, Te Ui; and she gave birth to the Ti-? maui, the Ti-voru, the Ti-kopo, and the Ti-rau-matangi. [Various species of *Cordyline*, or *Dracoena.*]

Te Atu dwelt with the female, Pau; and she gave birth to the Poue. [*Convolvulus Brasiliensis.*]

Te Atu dwelt with the female, ? Tongara; and she gave birth to the Tutui. [*Aleurites triloba.*]

Te Atu dwelt with the female, Tara; and she gave birth to the Ara [*Pandanus odoratissimus*], and she to the Ngatae [*Erythrina*], and she to the Tataramoa [a bramble.]

[Descriptions of these trees will be found in Dr. W. Wyatt Gill's "Jottings from the Pacific." We have the same idea of special creators of various trees in the New Zealand Maori beliefs, though it is also said that the god Tāne was the sole creator of them.]

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No. 29.

NO TE KAPUAANGA O TE ENUA NEI KO MANIHIKI.*

NA TAIRI PAA I TATA.

TERA te tangata i kite mua i a Rakahanga ko Huku (Hiku, Iku†) tera tona aerenga e hi ātu. Kua kite taua tangata ra i te *tapūa* i te toka, Tera tona amu:—

Titiro io Huku *tapūa* e,

Kua oki a Huku ki Rarotonga, no te mea e tangata Rarotonga a ia.

E kua oki akaou mai a Huku; ko te rua ia o tona aereanga, Kua akara a Huku, kua neneke ake. Kua oki a ia ki Rarotonga, kua tapā i te ingoa o tona vaka i a 'Tapūaua.'

Kua aere mai a Maui-mua, ko Maui-roto, ko Maui-potiki, kua karangaia kua aere a Maui-potiki ki a Hina-i-te-papa. Tera taua vaine ra tei raro. Kua aere a Maui-potiki, kua karanga atu kia tuku io e maunu Maroro. Tena na Maui-mua, tukua ake tetai mango; kia tuku io e maunu Maroro rai, Tena na Maui-roto, 'Tukua ake tetai Urua, kia tuku io e puroro e aōa e tauru raupuka naku ia'; akamouia atu ki te toka nei.

I reira kua tuku a Maui-mua i tana matau, kua kai te ika i reira, kua tautopa a Maui-mua.

Maui-roto, Maui-muri, e uia mai te ingoa
I taku ika hiaha?

Kua ekoko a Maui-roto, kareka a Maui-muri kua kite a ia, no reira kua akakite a ia.

E Haha mango tau ika tutae hutia!
Kia tae ra ki runga, e mango rai.

*Expressed in the Rarotonga dialect, but with many words peculiar to Manahiki Island introduced—especially the 'h,' which is not used in Rarotonga.—EDITOR.

† The name should be Hiku.

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Kua tuku a Maui-roto i tana matau, kua kai rai tana, kua tautopa a Maui-roto.

Maui-mua, Maui-muri. e uia mai te ingoa
I taku ika hiaha.

Kua ekoko a Maui-mua, kareka a Maui-muri, kua kite a ia, no reira kua karanga a ia.

E Haha Urua tau ika tutae, hutia!

Kia tae ra ki runga kua tika, e Urua rai.

I reira kua karanga a Maui-potiki, 'Kua oti korua tukua ki aku.' Kua tuku a ia i tana matau; tera tana maunu, e puroro, e īō (?aōa), e tauru raupuka, kua tuku a ia kia kite ra taua vaine ra, kua akamou a ia ki te punga. Kua huti a Maui-potiki, kua kapiki a ia,

Maui-mua, Maui-roto, e uia mai te ingoa
I takn ika, hiaha?

Kua karanga atu a Maui-mua,

E Haha kakahi tau ika tutae, hutia!

Kua karanga atu a Maui-muri, a, kua kapiki akaou.

Maui-mua, Maui-roto, e uia mai te ingoa
I taku ika, hiaha?

Kua karanga atu rai a Maui-mua,

E Haha-kakahi tau ika tutae, hutia!

Kia vaitata ra ki runga, kua *feta* te moana; kia tae ra ki runga roa, kua kitea e enua, kua rere a Maui-muri ki runga i te toka. Ko Maui-mua ko Maui-roto ma to raua vaka kua pae kua ripitia, kua ngaro. Tera te ingoa i to ratou vaka ko 'Pipi-ma-hakohako.' Tera tona amu:—

Tokomiti, tokomiti,
Tokoheta, tokoheta,
Haha te enua tūtū
Maui motu Manihiki
Motu Rakahanga
Tokomiti, tokomiti
Tokoheta, tokoheta.

Kua aere a Maui kua akara i te enua, e tu ana te *are one*. Kua ui a Maui, "Koai kotou?" "E are tupua." E varu ngauru tei kitea e Maui i roto i taua are one ra. Kia akarongo a Maui i te reo tangata i roto, e 200 te tangata i roto i taua are ra, Tera tana amu:—

Tukunga i Hakahotu
E kupekupe tika, kupekupe ara
E Haai Rakahanga
Kupekupe tika, kupekupe ara.
E, ka kitea i reira,
Kupekupe tika, kupekupe ara
E koia e are one,
Kupekupe tika, kupekupe ara

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E koia e pokea
E akaraua io
E rau te tangata
E aia ei Maui
E ka rere Maui
E takahi kaheru
E ka rere Maui
E takahi Tumu-kahu
E ka rere Maui
E takahi i Paaki
E ka rere Maui
E ka rere ki te rangi
E ka kuru ko te ua,
E ka hau te matangi
E ka rapa te uira
E ka tuki te vatitiri
E te matangi
Te rangi tiria.

Ko te toru ia o to Huku aerenga mai, kua āā i a Maui e Huku; kia oti kua oki a Huku ki Rarotonga, no te mea hua ha* te enua, kare e akari kia tanu ei.

Kua oki akaou mai a Huku; tera te ingoa i tona vaka i taua aerenga ra ko, 'Hotu-rangaranga'; kua uta mai i te akari, kua tanu i tana akato; tera tei mua ko te Huru-avatea, ko Tuki-vai-raro ko Mata-haere-tai, ko Tapuaua, ko Tohua-o-te-kai, ko Nitau-ki-raro, ko Tiro-vahanga, ko Kai-akuaku, ko te kitea kua matu te enua.

Kua oki a Huku ki Rarotonga, kia ano te matangi ki te akarua kua akara a Huku, 'tera pa (? paa) te ni ko te Huru-avatea e tahirihiri ana pa (? paa) i te maru o Araiava.'

Kua akarongo a Featu tei ea ra te enua e *akara'i* te taiti nei. Kua to a ia i tona vaka, kua aere a ia kua karanga tei ea ra taua enua e *akara'i* ra; kia kite a ia ko Manihiki kare e ni e *tahora* ua. Ko Tarakite te ngai i tu ei a Featu, kua akara aia e enua ke. Kua aere a ia kua ranga, kua kite a ia i Rakahanga, Akara atura a ia e tairiiri ana na nikau. Kua karanga a ia 'Ko te enua teia e akara'i te taiti ra'. Kua aere aia ki tua i Omoka, kua ohi (oki) ki runga i te enua, kua aere aia ki runga i te matapapa. Tera tana kai ko te ika, ma te tuki a ia i te ara-vaka. Tera tona amu:

Ana mai, ana mai, kurua,
Ana mai ko Featu,
Kurua, e ano ki Rakahanga,
Kurua io kurua e koe,
Kurua ta papa i Ava-nui,
Kurua, kurua, kurukurua,
Noo ana ko Featu, kurua,

*Hā: means to be barren or desolate, no vegetation.

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E noo i Tarakite, kurua
Takahia e koe kurua
Ta matangi ko te tonga
Kurua, kurua, kurukurua
Ki vaenga moana
Kurua ko te mata o Featu
Kurua te uru o Rakahanga
Kurua te ava i Omoka
Kurua, kurua, kurukurua

Tera te ingoa o te vaka o Featu, ko 'Paparinga-tai.'

Kua tae te rikamoe ki a Huku i Rarotonga, kua oki mai a ia ki Manihiki nei, kua tau raua tokorua ko Featu. Kua karanga atu a Huku, "Naai koe i kave mai ki toku enua? Tau tokorua taua i toku enua?" Kua karanga atu a Featu, "Kare au i tomo ki roto i to enua, te noo ua nei au i runga i te papa nei, e tuki ua ana au i te mea nei ei ara-vaka noou."

Kua oki a Huku ki Rarotonga, kua maara i roto i a ia ka tau tokorua ia toku enua. Ireira kua tuku mai i a Toa raua ko Tapaeru kia tiaki i te enua; tera to raua vaka ko 'Reiapata.' Kua karangaia e tuaine no Huku, a Tapaeru, e taokete no Huku a Toa. I karangaia ko Tapaeru-taki-etu na (te) tama a Hiro no Havaiki mai, Kua akato (a Toa) i te tamariki, ko Kae to mua, e vaine; pau mai ko Poe, e vaine; pau mai ko Naunau; pau mai ko Nanamu, te openga; e vaine ua ratou.

Kua moe a Toa ki te tamaine mua ki a Kae, kua puta mai e vaine ko Tupunoa. Kua moe katoa a Toa ki a Poe, kua puta mai e tamaine; kua moe oki ki a Naunau, kua puta mai e tamaine; moe oki ki a Nanamu, kua puta mai e tamaroa ko Topori-o-kaivai, ko Mata-ngaro, ko Hukutahu, ko Huku-unga-ariki, ko Vai, ko Here, e tamaroa ua ratou.

Turia Topori-o-kaivai Mata-ngaro i mua Hukutahu, Huku-unga e Vai e Here.

Kua oki a Toa kua moe ki a Tupunoa, ki te tamaine mua a Kae, kua puta mai ko Pahirua, e tamaroa.

Kua moe a Mata-ngaro ki te tamaine a Poe kua puta mai ko Paevaka, ko Hororeka, ko Toro-topu, ko Tangaroa-i-vaine, e vaine ua ratou.

Kua noo a Pakirua ki a Pae-vaka, i te tamaine a Mata-ngaro raua ko te tamaine a Poe; kua puta mai ta Pahirua, ko Ngarotonga e tamaroa, puta mai i muri ko Tavae, e tamaine.

Ko Hotu-rangaranga kua noo i te tamaine a Here raua ko Tutonga ki a Ravarava-motire, kua puta mai ko Tihau-rarango; kua puta akaou mai ko Rua, e tamaroa, kua puta mai oki ko Kahai, e tamaroa. Te aere ra te uanga o Ngaro-tonga; te aere ra te uanga o Huku-tahu.

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Kua noo a Rua ki te tamaine a Ngaro-tonga—ki a Tangi; kua puta mai e tokorua mahanga, ko Huku raua ko Ngaro. Kua homo a Rua, kare ona uanga. Tena tona amu :—

E tangata na ko Rua, e huata e,
E homo i Vai-raro huata e,
Kua peperu te mata tapakau huata e,
Ka tauturu e, ka tauturu
Ngaro ki Vai-raro huata e,
Ko te mokopu o Ngaro-tonga
Teia e tauturu nei,
E tangata na ko Kahai e huata e,
E noo i Rakahanga huata e,
Akatupu ta mauki huata e,
Ko e mauki tangata huata e,
E roharoha Manihiki huata e,
E roharoha Rakahanga huata e,
E mau i Vai-raro huata e
Ka tauturu Ngaro ki Vai-raro huata.

Tera te tama mua a Kahai ko Hukutahu-rourou-a-hara koia Tapu-maanga.

Tera te ariki mua ko Huku-tahu, pau mai ko Rua-mokoha, pau mai ko Tapu-maanga, koia Huku-tahu-rourou-a-hara, pau mai ko Ariki-kai-paatu, koia Huku-tahu-kai-tapu, pau mai ko Touho, pau mai ko Terenga, pau mai ko Ruare-tapu, pau mai ko Tautape, kua marere te ara akaue i teia ariki.

Pau mai to Tianeva matua, kua marere te poatu ki runga i teia ariki nei, kua rua ariki, kua ariki a Muno-koa, te tama a Te Mumatua, kua taumaro i o ratou korereka, ko Tianeva, ko Muno-koa, kua pahikohiko ia e Te Paa-matua, kua ngangaro tai ki te moana.

I muri mai kua rangarangaia mai Tianeva e ta Kakahi, kua kapiki mai te tangata, "Tera a Tianeva kua iri mai, e ora ana." Kua karanga atu a Tapaa-matua, "E kaiko kia noo pena, kia oki atu au kia haiti ia na me iti."

[Translation of No 29.*]

THE ORIGIN OF THE ISLAND MANIHIKI.

Probably Written by Tairi.

[Aporo and Tairi were the first Rarotongan missionaries to Manihiki and Rakahanga, two islands otherwise called Humphry and Reirson, situated about 600 miles N. by W. from Rarotonga, and in

*Translation revised by S. Savage, of Rarotonga.

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about latitude 10° S. In another document Aporo describes their landing at Manihiki on the 6th August, 1849, when Christianity was first introduced. He says that the islands had often been searched for, but not until then found, i.e., by the Mission Ship. They took with them back to their homes in Manihiki a canoe and nine people who had been blown away from Rakahanga to Manuae island, of the Cook Group, about 40 miles E.S.E. from Aitutaki island; that is they had been carried nearly 600 miles in a S. by E. direction from Rakahanga. Aporo describing their arrival at the island says: "As soon as our ship approached the shore in the morning a great many canoes came off, and some of the people came on board; they were a very wild looking people, with their bodies covered with blood flowing from numerous cuts, which they had inflicted on themselves on account of a death (the usual Polynesian custom). On the arrival of the *arikis*, named Toeao and Te Vaingaitu, our object was explained to them by aid of two Rurutu men, and the *arikis* then consented to receive us. When we got ashore, however, the people stole most of our things, though the captain had already given them many presents of clothing, axes, fish-hooks, etc." Aporo then describes their difficulties with the people, and the burning of the idols, which caused much dismay: "The men and women were loudly lamenting this action, cutting their bodies and striking their heads on the rocks, the blood spurting forth, making them look as if they had on red garments." After some time they commenced teaching the children, and then there supervened one of those serious maladies that always seem to accompany the first contact of Polynesians with European ships, of which there are so many instances on record. This caused for a time a set back to the work of the missionaries, the people believing that their affliction was due to the anger of their gods, and they told the missionaries that their God, Jehovah, was '*e atua kai-tangata*,' a man-eating god. Many of the people returned to their ancient worship in consequence.

After seven months spent in Manihiki, they crossed over to Rakahanga island, 25 miles north of the former, and in the passage across some of the party were drowned. But the missionaries succeeded after a time in burning the idols, and securing the adhesion of the people to Christianity.

It will be seen from the translation which follows, that the people came originally from Rarotonga, though it is not explained in the principal MS where one of the migrations under Featu originated, but another says that on Huku's return to Rarotonga, Featu stole away secretly to the island. Perhaps this is the element in the population that claims, according to Colonel Gudgeon, to have come originally from New Zealand. The name is spelt in the three different accounts in Dr. Wyatt Gill's MSS as Featu, Veatu and Eatu, and from the known dialectical letter changes between Rarotongan and Maori, this

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would be in the latter dialect Wheatu, which is, in other dialects, Featu. One of these accounts names the original discoverer of the island as Iku, the other Huku, and the first would be in the Manihiki dialect, Hiku—a ligitimate change of 'i' to 'u' common all over Polynesia. The Manihiki people have retained the 'h,' whilst the Rarotongans have lost it.

The probability is that Huku was really the first discoverer of the island, and the adventures of the Māui family are merely localized traditions of events which occurred in Indonesia, for by the best genealogies the Maui family flourished when the Polynesians were still living in Indonesia.

The account given in the translation below as to the migration of Toa and Tapaeru, from whom the present people claim descent, is very peculiar in the connection between Toa and his daughters, which is very unlike a Polynesian tradition, for they were very particular as to incest, and it would seem to imply that no women except Tapaeru formed part of the migration—an unlikely story we think. The parts shown in square brackets [ ] below, are added from Aporo's and another narrative.]

The translation follows :—

THE first man to discover Rakahanga was Huku; the reason of his voyage was to fish *ātu* (bonito fish). He discovered a large formation of rock growing up in the sea. This was his saying thereat:—"Huku looks down and saw 'twas the first formation of rock."

After this Huku returned to Rarotonga, because he was a Rarotongan man.

Huku returned hither (to Rakahanga) a second time; he looked down at the rock and it had moved upwards. He then returned to Rarotonga, naming his canoe 'Tapūaua.'

Then came (whilst Huku was away) Māui-mua (the elder), Māui-roto (the middle one), and Māui-potiki (the youngest). [They had only one canoe between them; they found that rock; they found only a reef, no dry land.] It is said that Māui-potiki went to visit the woman Hina-i-te-papa (Hina-of-the-foundation, or rock), who dwelt down below. So Māui went there; then called out to have some *maroro* (flying-fish) bait sent down; Māui-mua wished for a shark (for bait), but the *maroro* was sent down, whilst Māui-roto said: "Send down a *urua* (a fish) and a *puroro* (coconut spathe); a *āoā* (coconut embryo), and a bundle of *raupuka* (*puka* leaf) to fasten to this rock."

Then Māui-mua let down his fish-hook; and the fish took the bait, and he recited as follows:—

Māui-roto, Māui-muri,* guess then the name
Of my fish. What is it?

* Māui-muri (Māui-the-last) is the same as Māui-potiki.

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Māui-roto was in doubt as to the answer, but Māui-muri understood and therefore said :—

Thy filthy fish is a Haha-shark. Haul it up !

When it came to the surface it was truly seen to be a shark.

Then Māui-roto let down his hook, which was taken by a fish, and then he recited this, saying :—

Māui-mua, Māui-muri, guess the name
Of my fish. What is it ?

Māui-mua could not guess, but Maui-muri knew at once, so he said :—

Thy filthy fish is a Haka-urua. Haul it up !

On reaching the surface it turned out to be an *Urua*.

Now Māui-potiki said, "You two have had your chance, let me try !" He then let down his hook ; his bait was *puroro* (coconut spathe) and īō (? aōa) (coconut embryo) wrapped up in a *puka* leaf bundle. He so let his line down that the said woman should see it, and she fastened it on to the coral ; Māui-potiki began to haul up, saying :—

Māui-mua, Māui-roto, guess the name
Of my fish. What is it ?

Māui-mua said :—

Your filthy fish is a Haka-kakahi. Haul it up !

Māui-muri again asked :—

Māui-mua, Māui-roto, guess the name
Of my fish. What is it ?

Māui-mua again replied :—

Your filthy fish is a Haka-kakahi. Haul it up !

When it drew near the surface, the sea was agitated, and on appearing above the surface, it was seen to be the land, and Māui-muri sprung on to the rocks. Māui-mua and Māui-roto in their canoe were drifted ashore, the canoe split up [in the breaking waves on the land] and all was lost [they were both drowned]. Their canoe was named 'Pipi-ma-hakohako.' [After naming the island Manahiki, Māui went to look over the land ; his only food was fish ; the rain from the skies was his drink.] Then Māui sung his song :—

The sea was churned
To an angry seething mass,
Then up—up came the land—
I, Māui, severed Manihiki—
Severed it from Rakahanga,
And the sea was churned
To an angry seething mass.

Māui now went to have a look at the land ; there stood an earthen house ; Māui asked, "Who are you ?" "We are a house of *tupuas* !"

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(demons, spirits.) There were eighty of them that Māui saw in the house of earth. He heard (also) the voices of men within, for there were 200 people in that said earthen house. Then he sang:—

Then was it uplifted,
(Refrain)—E Kupekupe tika, kupekupe ara.*
Rakahanga was cut up,
And then was seen,
A ! an earthen house,
A ! indeed was it full,
They were subdued,
Two hundred in number,
Were driven off by Māui.
And then Māui moved on,
And like a spade he trod
So Māui flew
To tread the ground at Paahi.
Then Māui flew,
A ! he flew to the heavens.
Floods of rain beat down,
And the winds they blew,
The lightning flashed,
The thunder rumbled
With the winds
The heavens overcame it.

After this was the third of Huku's visits: he chased Māui [with anger, who fled to the other side of the island, and when Huku followed him he fled to Tumukau. Again Māui fled on Huku's arrival to Paki, where the former found the latter had trodden on (and spoilt) all the land. From there Māui ascended into heaven, and was never seen there again; at which time Manihiki island was separated off from Rakahanga, and then Huku dwelt on his land]. After this Huku again returned to Rarotonga, because the land was *hā* (desert), no coconuts had yet been planted. [At this time came Featu to the island.]

Then Huku made another voyage to the island, in his canoe named 'Hotu-rangaranga'; he brought with him some coconuts, which he planted, the first of which was Huru-avatea, (then) Tuki-vai-raro, Mata-hare-tai, Tapuaua, Tohua-o-te-kai, Nitau-ki-raro, Tiro-vahanga and Kai-akuaku †—then was it seen the land was fat (or rich in soil).

Huku again returned to Rarotonga, and when the wind turned to the north-west, he thought: "May be the coconut at Arai-ava is shaking in the wind."

Now Featu had heard, and wondered where the fellow had seen (discovered) the land. So he launched his canoe saying, "Where is

* The refrain follows each line.

† These are the names of the coconut trees.

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that land that was discovered," and he eventually arrived at Manihiki: there were no coconuts, nothing but a (bare) plain. He was standing there at Tarakite, and from there saw another island. He went off to examine it and found Rakahanga. He looked and saw the coconuts waving, so he said, "This is the land that the fellow discovered." He then went over to the other side, to Omoka, and returned on to the land (? Manihiki) and on to the bare, flat rock [where he commenced to break out a canoe passage]. He lived on fish whilst he was engaged in breaking out a canoe passage through the reef. Here is his song:—

Come along, come along, batter away,
Come along Featu,
Batter it out, and go to Rakahanga
Hammer out Tokurua, O thou!
Beat down the rock at Ava-nui,
Batter it, break it, smash it up small,
Featu is here, batter it,
Stay at Tarakite, batter it,
Tread upon it, batter it.
The wind is in the south,
Beat it down, smash it up small,
In the midst of the ocean,
Batter the face of Featu,
Hammer the head of Rakahanga,
Smash out the passage at Omoka,
Batter and hammer away without ceasing.

Featu's canoe was named 'Paparinga-tai!

Now Huku at Rarotonga had a dream (a premonition of something happening at his island) so he returned to Manihiki, where he met Featu. Said Huku: "Who brought you to my island? We shall quarrel over my island." Featu replied: "I have not been inside the island, I am merely living on the reef, and am engaged in making a canoe-passage for you [into the lagoon]. Huku replied to him: "Do not do so, lest the sharks should find their way into the lagoon." Featu then said: "Well, I will remain on the shore." The reason Huku did not want him to go inland was lest he should pull up the coconuts he had planted. So Fetu remained by the sea side. Another account says Huku drove him away.

Huku returned to Rarotonga, thinking to himself, "There are two to quarrel on my island." [When Toa heard Huku's description of the island he wished to go there.] Then Huku sent Toa and his wife Tapaeru to take care of the land. Their canoe was named 'Reiapata.' It is said that she (was called) Tapaeru-taki-etu, a daughter of one of Hiro's sons from Havaiki, and that she was a sister of Hukus, Toa being his brother-in-law. (After Toa had arrived at the island) he had children; Kae, a girl, was the first, then Poe, then Naunau, then Nanamu the last, all girls.

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(Then follows the history of Toa's connections with his various daughters, not of much interest, nor can a genealogical table be made from the information given to aid us in determining how long these people have been living in Manihiki. But if the Hiro mentioned above is the well-known voyager of that name, then we can get an approximation to the period, for Hiro was a contemporary of Tangiia of Rarotonga, and he lived 26 generations back from the year 1900, or about A.D. 1250. It is quite probable this Hiro is the voyager, for it was just at this period that many Polynesian families were migrating from Havaiki (Savai'i and Fiji) to Eastern Polynesia. Another account says that one of Toa's sons, Ngaro-taramaunga, built a canoe and migrated to the Tokerau group.)

Aporo, in his account of the same incidents mentioned above (though not nearly so fully), goes on to describe the local gods thus:—

There are no gods of their own in these two islands; their gods were stolen from Utuone by Ngaro-purui and Ngaru-vaaroto; Patukare was the guardian of the gods, whose names were Te Puarenga and Te Uru-renga, whilst another god named Ikaera drifted ashore on to the island. Te Puarenga is at Tau-unu at the *marae* named Te Pouhiteru; Ikaara (sic) is at Tukao at the *marae* named Marae-okoroa; Te Uru-renga is at Rakahanga, and Variu is the name of his *marae*. These were the places where the idols were worshipped—in this way: Food and fish were made *tapu*, and taken to the *marae*, and there they performed their devotions, and when finished the food was distributed to the people.

They had many minor gods, such as fish; for a certain class of people would not eat shark, turtle, *te-umu-tangaroa*, *marauoa*, *ueue*, *totara*, *puī* (sea-snake) or *koura* (cray fish). Some would not eat birds such as the *kotoa* or the *kaveu*. Another species of gods were stones; they would place them in their girdles when going out to sea or to war, or when they slept. Another custom they had of making a god of a dead man. They used to take the head, teeth, nails, bones, and hair, after death. The bones of the *arikis* were given to the warriors, and his family.

After any man had died, from the second until the fifth night they took food for the deceased and hoped then to upraise him to life. This is one of the 'upraisings':—

E ara! e tu ki runga	Arise! stand upright!
Tera mai to mango	Here is thy shark
E te ika, kia kai koe.	And fish, that thou mayest eat.

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They all cried and cut themselves, and knocked their heads, when they found the deceased did not arise; and this they did for many days.

Another god they had was Matariki (the Pleiades) which they worshipped, and another was the *pukatea* leaf, the *paiku* and the *nikau* (palm), and the oil of the coconut.

Lieut-Col. Gudgeon, C.M.G., late Govt. Resident at Rarotonga, writing to us in 1899, says: "I was recently talking to a chief of Manihiki island, and he told me a peculiar story. He said that in the early days of their history the 'Ara-a-toka' canoe under the chiefs Tuao, Toka, Toko, and Tikitiki-a-rangi, went away on a voyage of discovery, and among other places visited was an island called Nuku-mautere, where they found only women living. One of the crew named Waikohu went among the women, and in the struggle as to who should keep the man, he was killed. On the return of the canoe, the crew reported that it would take a thousand nights to reach the nearest land. For this reason the Manihiki people stayed at their island home for many generations, until at last a young *ariki* led the way and discovered Samoa, Pukapuka, and other islands."

"The Manihiki people, like the Cook Islanders, declare that New Zealand was called Hawaiki, and that some of their ancestors came from there."

Now this story of the island inhabited by women only, is the same island known to Maori tradition as that inhabited by the Nuku-mai-tore people (the same name as Nuku-mau-tere above—the change is merely dialectical) who were visited by Whiro and Tura, who flourished in the thirteenth century. It is a world-wide story, embodied in the folk-lore of many nations. Pigafetta, the historian of Magellan's voyage (the first circumnavigation of the globe) in 1519-23, mentions the story as being current in the Moluccas at the time of their visit. He says, p. 218,* "They told us also that in an island called Ocoloro, below Java, there are no one but women, who are impregnated by the wind. If a boy is born he is killed immediately; but if a girl she is spared; if a man visits their isle, he is at once killed."

* "Primier Voyage autour du monde," L'An IX. (of the Republic of France).

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No. 30.

E TUATUA TEIA NA TE AU ATUA O TE RANGI I TE TIKIANGA IA MAUI KI AVAIKI.

Extract from the Maui Legend collected by Stephen Savage, dictated by More-Taunga-o-te-tini (S. Terei).

KIA tae ki tetai tuatau kua tuatua (korero) iora te au atua tini i te rangi, koia a Tongaiti ma Tangaroa ma Ruenuku, ma Tane ma Tu ma Rena ma Rongo-ma-tane ma Rongo ma tetai atu rai atua e, ka tiki ia Māui ki Avaiki. Kua akataka iora ratou i te ka tiki ia Māui. Kua vananga ratou e oti ake ra te vananga kua taka ko Ro (koia a Roe) te ka tono atura. Kua eke atura a Ro ki Avaiki, e kitea mai e Maui: kua kite takere a Māui e e tiki teia iaia. Kua ui atura aia kia Ro, "Eaa toou aereanga?" Kua nako maira a Ro, "I unga mai nei au i te tiki ia koe, te karanga mai ra te au atua tini o te rangi ka anatu ra koe ki runga." Kua karanga atura a Māui, "O, kare e kino, te kite nei au—oatu ra, ka aere." Ei reira kua karanga a Ro, "Ei mua koe e tama, ei muri au." Karanga atura a Māui, "Ka na mua rai koe ei muri au."

Kua aere atura a Ro, na mua aia, e i na muri a Māui i te aereanga mai mei Avaiki, kia aere mai i te ara, kua oro a Ro kua tapinipini ra ki roto i te rakau, e ki roto i te take: te manako iora aia e kare a Māui e kite maira iaia, te kite katoa a Ro e ka kanga a Māui iaia. Kua pipini iora a Ro, ei reira a Māui e tarotaro iora, tera taua tarotaro aana:—

E Ro e, tino rau e—
Kua motukia te ara, kua motukia te ara
Ka naea atu au e—ka naea atu au e—

Kia rongo a Ro, kua kata aia, no te mea kua kite aia te kite mai ra a Māui iaia. Kua aere mai aia—e—runga' o i te ara, kua aere raua, e, kia tae atura ki tetai ngai kua tuatua atura a Māui kia Ro, "Ka tupaupau o taua upoko, ko toou ka omai noku, ko taku ka ooatu noou." Kare a Ro e akatika, kare aia e pa i tona upoko, te kie nei aia e ka kanga a Māui iaia, te karanga atura aia kia Māui, "E Māui e, kare e rauka toku i te kiriti." Ei reira a Māui kua kiriti i tona upoko. Kia kite a Ro i teia angaanga na Māui kua raungara iora aia. Na, kua aere raua, aere, aere, e, kia tae ki tetai ngai kua kiriti a Māui i te uopko a Ro kua paoo ki runga i toona poo-kaki kua titiri atura i te kopapa o Ro ki te pae rangi—ko te mate' nga tena o taua Ro.

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Kake atura a Māui ki te Rangi, e kia kite mai ra te tini atua iaia i tona anaanga mai kua tuke aia ei reira kua tou ei i te tou, tera taua tou na ratou :—

Nini-o-o-re; Nini-o-o-re, Tavatava
Ki te aka-ipo anga—Auriki-toma e
Ka tou—te—tou e ka tou—te—tou e

Ei reira kua tou ei a Māui i tana :—

Tukirua oki ana teia—
Ma te rongo na te atua
Ma te tangata, ma te maire e tu i Ara-akaao.
Tukirua ra akarii
Tena ka aaki atu ei—
Ko Rongo-ma-tane tei runangia e.

Kia rongo te atua tini i te vananga tou a Māui te tuatua iora ratou, "O, e tangata a Māui kare oki i te akavarevare ia.

Ko teia Ina e vanangaia nei, ko te Ina teia mei te rangi mai, ko tana angaanga i rave ki te ao nei, e peipei tiporo, e ai, e raranga moenga, e ta kupenga e te tutu-anga. Ko tana ika i arataki mai e Koriro (a'a) e ko te ika teia ta Māui i ii ki te matau, e te vai rai taua ika ki runga i te rangi.

[Translation of No. 30.]

THIS IS A STORY OF THE GODS OF THE HEAVENS AND THEIR SENDING FOR MAUI WHO WAS LIVING AT AVAIKI (NETHER WORLD).

Extract from Māui Legend collected by Stephen Savage, dictated by More-Taunga-o-te-tini (Tamuera Terei).

[We substitute here Mr. Savage's version of this strange legend, as it is more complete than that in Dr. Wyatt Gill's collection.

Avaiki in this connection must be distinguished from that Avaiki which has been applied as a name to many lands, e.g. : the Fatherland, Savai'i of Samoa, Tahiti, the Hawaiian islands, New Zealand, and other places. Here it is used for the nether-world. In the many stories connected with Māui (both the Solar-hero and the Navigator), only one reference to this very peculiar legend connecting him with Roe (or Rohe) is known, and that was collected by the late Mr. A. Shand, from the Moriori of the Chatham Islands.—See "Journal Polynesian Society," Vol. III., p. 91, and the following from the same volume, p. 125 :—"After this Rohe—Māui's wife—spoke disparagingly of him concerning his ugly face. Māui said he would give his face to Rohe and she should give hers

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to him. They spoke thus, and then Māui bewitched and killed Rohe. After this her spirit returned and killed him . . ." Page 126:—"They changed faces because Rohe was likened to the rays of the Sun, whose sister she was"—and her beauty was like the Sun's rays.

This legend has undoubtedly to do with the ancient Māui, sun-beater, fire-obtainer, &c., and not with Māui the navigator and discoverer. The Maoris of New Zealand do not appear to know this legend, and the reason why it is known both to Morioris and Rarotongans is, probably, due to the fact that one of the original canoes that brought some of the early settlers to the Chatham Islands came from Rarotonga (for which see "Journal Polynesian Society," Vol. XXIII., p. 76).

We have yet to discover the significance of this incident in the life of Māui and Roe; it is obviously extremely ancient, and is probably, when taken in conjunction with the Moriori accounts—part of which is quoted above—an astronomical myth.—EDITOR.]

[This part of the legend of Māui is very old. More-taunga tells me that it was on account of the early Missionaries forbidding the teaching of the ancient folk-lore that he was unable to learn the whole story. His father was a young man when the Missionaries arrived at Rarotonga, but he had already been initiated into the teachings of the priest-craft, but that when he became converted to the religion of the white man, he was taught that it was wrong to teach the children anything that had any connection with the ancient history; in spite of this his father had secretly taught him a great deal of the ancient legends; the portion given hereunder is what he remembered of this special part of the story.—S. SAVAGE.]

IT came to a certain time when the gods Tongaiti, Tangaroa, Rue-nuku, Tane, Tu, Rena, Rongo-ma-tane, Rongo, and many other gods of the heavens, discussed the question of sending for Māui who was living at Avaiki (the nether world). They at last decided on sending a messenger, and, after a time, selected Ro (also known as Roe)—who was sent to fetch Māui. Ro descended to Avaiki. Māui saw Ro. He knew that Ro had come to fetch him. Māui therefore said to Ro, "What have you come for?" Ro replied, "I have been sent by the gods in the heavens to fetch you—they say you must come up above." "Very well," said Māui, "I knew that, you go ahead—I will follow." Ro then said, "You, O Sir, go first, I will follow behind." Māui then exclaimed, "No, you shall go first, I will follow behind."

Ro went on ahead—Māui followed on behind—thus they left Avaiki. Whilst they were coming along the road, Ro suddenly ran and hid in the trees—under the very roots thereof (tap-root). Ro thought that she would not be seen by Māui. Ro also knew that Māui intended to do some mischief—therefore she hid. Māui then chanted this spell (or song):—

O Ro O! of the tribe of tens of thousands—
The way has been cut off—the path has ended—
By which way shall I go—where shall I next step—
O Ro O! thou artful one—now where is Iua—
The goddess daughter of Tangaroa.

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When Ro heard this she laughed, for she knew that Māui could see her. She therefore came out on to the road and they proceeded on their way. They walked on for some distance until they came to a certain place, when Māui said to Ro, "Let us exchange heads." Ro would not consent—did not want to give her head, she knew that Māui intended to do her mischief. She said to Māui, "O Māui my head cannot be removed." Māui then took off his head, and when Ro saw this she became sorely afraid. They walked on again for a long distance when Māui removed Ro's head and stuck it on his own body, he then threw the body of Ro to the side of the heavens—thus perished Ro.

Maui now ascended up to the heavens, and when the host of gods saw him coming they saw that he was changed, they then recited this chant:—

"Mauled and maltreated—ripped and torn—
Come to the initiation to the cult of the shades,
Auriki-toma now disclose it—Now disclose—
In prophetic vein, prophecy."

Then Maui recited his (disclosure) prophecy.

Twice the challenge was uttered
By the will of the gods—
Through the medium of man—
Disclosed from the sacred *maire* tree
That stands on the sacred (marae) Ara-akaao.
Therefore I will disclose it—
T'was Rongo-ma-tane; who shall bind it on."

When the gods heard this disclosure or prediction uttered by Maui they exclaimed one to the other: "Oh Maui is a man who cannot be fooled."

The Ina mentioned in this story was the Ina who came from the heavens and taught certain games to men, such as juggling with *tiporo* (Citrus fruit), etc., and taught mat plaiting, net making, and beating out *tapa* cloth. She led a fish with her when she came, named the *Koriro* (also known as the a'a), which from description must be a species of conger eel. This was the monster that Māui fished up with his hook. That fish is now in the heavens. *

* We suggest that this 'fish' is the Mango-roa-i-ata known to the Maoris of New Zealand—one of the names for the Milky Way.—Editor.

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